Catholic Record. The

"Christianus mihi nomen est, Cutholicus vero Cognomen."--(Christian is my Name, but Catholic my Surname.)-St. Pacian, 4th Century.

VOLUME XXVI.

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LONDON, ONTARIO, SATURDAY, FEBRUARY 20, 1904

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THE CHRISTIAN HOME. Say the Fathers of the Third Plen-

ary Council of Baltimore :

" Christian schools sow the seed, but Christian homes must first prepare but Christian homes must first prepare the soil, and afterwards foster the seed and bring it to maturity. Let the adornments of home be chaste and holy pictures, and, still more, sound, interesting and profitable books. No indelicate representation should ever be tolerated in a Christian home. Art-istle merit in the work is no excuse for the danger thus presented. No for the danger thus presented. No child ought to be subjected to temptachild ought to be subjected in its own tion by its own parents and in its own home. But let the walls be beautified and with such other pictures of the great and good as will be incentives to civic and religious virtue,"

This is advice that parents will do well to heed. But from our observation it is lost sight of in some quarters. We have visited Catholic homes and found them destitute, or nearly so, of anything we could regard as edifying or instructive. On the walls were pictures of women more or less clad ; in a corner statuettes of some goddess or other ; but, so far as we could discover, no representation of God and His saints was in sight ; no reminder of eternity ; no picture of the Virgin Mother; no token of the austerity which should characterize a Catholic home, but signs of effeminacy and influences to sap spiritual strength. Rather an enfeebling atmosphere, we thought, for the fashioning of strong men and women. And yet home is the training ground for the good fight. There we should be toughened and not immortal souls, and to direct and safeguard them necessitates the avoidance of all that may harm them. And, more, every helpful and holy agency should be pressed into service to make them aware of their true interests. But a parent who defaces the walls of his home by representations bordering on the indecent is recreant to his duty. He subjects his children to temptation. He can have no excuse worth considering, and his talk about "art for

rtercut back and a, fine in-ng patent i exira fine and finish p. 200 Man-ne, 9 ribs. 1 ma'ogany tept head. \$6 00 nd oak

llips et,

it is forbidden by the canons of housefurnishing to have religious pictures in the rooms which are thrown open to visitors. Why, we are unable to conjecture ; but it seems to us that a hould be Catholic in its **Batholic home s**

art's sake," is merely cant

have chained Art to the car of Sensual-

tions, however distinguished the por-

trayer, are unworthy of the home. We

understand that in the opinion of some

veneration and love of Him Who estab-

ful advertising. She has the passion of

an unbalanced woman for "distinction," and abuses a real talent. Had she continued to write books like her "Thelma" she would have merited approval and fame. As for the rest, a literary repu tation must be based on something more solid than hysterical ravings and windy diatribes against society.

The most of Balzac's works are on the Index.

The Index does not contain a list of all the books against morality and home. But let the walls be boutined by what will keep the inmates in mind of our Divine Lord and of His saints, literature at our disposal without troubling ourselves with quest or examination of that which may leave a stain on the soul. The aim in reading should be, in the main, the increase of mental and moral stature. When in doubt the best thing to do is to consult one's confessor.

The following advice which we have taken from an exchange may prove useful.

Begin with Catholic literature and make good use of it. Do not waste time in excessive reading of newspapers and of silly and vulgar magazines: never read books, periodicals or papers directed against religion in general or the Catholic Church in particular. Read Catholic tales and the works of standard authors.

A THOUSAND DOLLAR OFFER.

With a certain class of Protestants

anything is good enough to belabor Rome with antiquated calumnies, ex-priests whose "conversion" is as in days of Erasmus, due to either a de-sire for the dollar or a wife, etc., are used to foment prejudice and hatred erainst the Church. For instance, the weakened. Parents have to deal with priests whose "conversion" is as in against the Church. For instance, the Christian Guardian has a note to the effect that indisputable evidence was brought forward by Count Von Hoensbroech that well-known Jesuit authorities had declared and taught that the end justifies the means. It is true that this apostate priest and Jesuit has undertaken to prove this, but why should the Guardian delude its culled from the writings of those who readers into believing that he has succeeded in his task? Why not be ity. He may comfort himself with the fair and publish some of the undisthought that they are artistic triumphs putable evidence to the contrary? Or in which critics, or his neighbors, see no does the Guardian believe that the end offence; but he knows that prurient it seems to aim at is justified by means which are beneath contempt. and vulgar art, indelicate representa-Bishop Ludden, we beg to inform the editor, has a standing offer of \$1,000 to anyone who has indisputable evidence

THE ADVOCATE'S PLAN.

that the Jesuits have taught or teach

The Northwestern Christian Advothree ablest Methodist papers in the appointments and should testify to its

this abominable doctrine.

 Uncention
 Base of the point of the point of the point of the territory of the point of th

do not. You must stop that, protests the atheist parent. Shut out by protest from that very proper mode of teaching moral obliga-tion, what can the teacher do to teach those things on which "all agree?" What motive can be placed before the boy's mind to induce him to practice

any ideas of religion, or of justice, or of righteousness that mean anything, without meeting with protests. He without meeting with protests. He cannot teach anything ln the way of religion without implying doctrines that some one will object to. In fact, it is impossible to conceive a duty or obligation without seeing and recognizing a doctrine, truth or principle back of it,

doctrine, trath or principle back of it, from which it takes its validity. All talk of regulating individual human life, without reference to principles and truths that are revealed or otherwise known to natural reason, is mere idle utterance.

good citizenship. The education re-quired by the State is instruction in the secular branches. It cannot require the secular branches. It cannot require religious instruction, for it is not, as State, competent to determine what is true or false in religion. Let it thep pay for the secular education it requires, and pay to any one who give requires, and pay to any one who give it, on proof that it has been received. According to this simple plan a Method ist community could, if they so desired, establish and conduct schools wherein what here and a branches required by the all the secular branches required by the all the section pranches required by the State would be taught. On proof that such has been done let the State pay so much per head. They could also teach Methodism in such schools, but as the State can make no contract for that it

same, and thus the state could get that pay for what it wants, and for that alone. We do not see that the agnos-tics can object to this plan, for under it they would have the same opportunities they would have the same opportunities of entering into the business of educa-tion that the Christian bodies would have, or any other body of intelligent men would have. — N. Y. Freeman's Journal.

TWO CAN PLAY AT THE GAME.

"Vox Urbis," the Roman corres-pondent of the New York Freemans Journal, under date of 13th January,

says

Cardinal Mery del Val has very

NEW ENGLAND UNITARIAN CLUB. The Rev. Thomas I. Gasson, S. J., of Boston College, a few weeks ago ap-peared by special invitation before the Unitarian Club of Wollaston, Mass., to lecture on "The Essentials of the Catholic Faith." Father Gasson, who

do who is required to confine himself to teaching only those things on which "all are agreed?" The fact is the teacher cannot teach crippled our energies, and you will

find to-day men going forth to win souls to the Catholic faith with the same zeal with which Augustine went same zeal with which Augustine went to England and Boniface to Germany. "Let me say, first of all, that the Catholic belief may be reduced to four essential points. These are (1) a Supreme Being exists, (2) this Supreme Being has made a revelation, (3) this revelation is the Christian revelation, (4) the Christian revelation finds its (4) the Christian revelation finds its

direct and adequate exposition in the teachings of the Church Catholie to which we are bound to render unquestioning obedience. "We build, first of all, upon the exist-

ence of a Supreme Being, of a first cause. To the knowledge of this we come by the light of reason. To the question, what is the ultimate cause of my being, the root of all things? only one adequate answer can be given, namely, there ex-ists a Being, supreme, uncaused, self-existent, infinite in perfection and with power omnipotent. From Him all things proceed, and for Him all things

"This self-existent Being is only one. We do, indeed, teach a trinity of per-sons in God, but there is only one divine nature and consequently only one God. There can not be two Supreme Beings, as is evident even to the superficial mind. This Supreme Being is not an impersonal force, but a living, infinite intelligence possessing in Himself all perfection in the highest form.

State can make no contract for that the could pay nothing for it; would have to ignore it altogether. The other denominations could do the same, and thus the State could get and pay for what it wants, and for that with the finite the difficulty would arise with the nulle the dimently would arise from the part of God, from the part of man or from the truth to be revealed. Upon close searching it will be seen that from not one of these three points can an insuperable difficulty spring.

"To make a further advance, it is a tenet of our faith that the entirety, the fullness of those truths which the Supreme Being desired man to know, is found only in the Christian revele is found only in the Christian revela-tion, and that all Revelations that came before Christ led up to Him, and that in Him we have the full substance of religious and spiritual truth, the of religious and spiritual truth, the sum total of those doctrines which the Infinite wished to have communicated for general knowledge, and, that, there-

has things to by and to induce him to practice purity of life and rightcosenses? Teacher—" Y curums not take what belongs to others." Pupil—"Why notif it gives mepleas ure?" Teacher—" Tu curums not take what belongs to others." Pupil—"Why notif it gives mepleas ure?" Teacher—" Take care there. Infidel Parent—" Take care there. Atheis Parent—" There is no God do make such a law. And do not you be fulling my boy's head with such ex-superstitions." Teacher—" Well, at any rate you teacher—" do Teacher—" to know what it is thet the down what is the anal through Christ. There are few subjects about the divinity of Christ. This, we hold, is a fundamental dogma of Christian. To understand what is meant thereby we must not kes sight of the difference to make such a law. And do not you to mak into a human personanty, but this human of merris have been conduced. Now, as nature was taken, assumed by a divine person who thus in the flesh became the authoritative, divine teacher of the interval of fact, nearly every one is constantly acting, though perhaps unin-tentionally, along the lines of ecclesias-

the hattre of God, but only one and divine-personality. "In order to carry out His work of saving the race which had fallen through the disloyalty of its head from its lofty estate, the Redeemer founded a society, an organization, to which the great work He had at heart was entrusted. work He had at heart was entrusted. This organization was to form the ordinary bridge across which wayfarers were to travel in their journey to Eternity. By the very nature of the case it was necessary that this body or organization should be dowered with certain attributes. It must of neces

certain attributes. It must of neces-sity enjoy the right to teach and to govern the faithful; it must be a guide, absolutely sure and unfailing, in those absolutely sure and unfailing, in those matters which pertain to its charter; and it must remain strong and in full vigor in the exercise of its mission as long as time lasts. Then, too, it must be discernible from other societies, and for this purpose it must have cer-tain visible marks or signs. What are tain visible marks or signs. these marks? We answer that the true Church of Christ must be one, holy,

Catholic, apostolic. "It must be one in faith, one in union of purpose, holy—that is, the members must be called to seek the higher life, and within its membership heroic virtue must flourish ; it must be a universal or world-wide society, not one hemmed in by local or paternal ties; it must be apostolic, tracing an unbroken commis-sion from the days of Christ to the

present time. "The Church continues the work of Christ. It guides man to his appointed destiny. Now, this destiny being to the unveiled vision, to the direct knowledge of God, an end far above man's natural powers, it follows that he needs some supernatural help or strength to enable the soul to mount above the natural into the supernal regions beyond. This help we call grace, and the channels of that from not one of these three points can an insuperable difficulty spring. For the Creator can surely form a way of holding communicated can surely meteric to be communicated can surely ber to be communicated can surely be to be communicated grasped by a reasoning faculty. Even if the truth transcend the natural range Penance, Extreme Unction, Holy Orders and Matrimony. They all either give or increase this spiritual strength, of the mind's powers, it is not nece and the soul is thus prepared for the blessed vision of the Infinite. who holds it to grass thoroughly the intrinsic nature thereof

are many points left unnoticed, but they can be classed under some of the heads I have mentioned. A brief reflection will convince any one that no one can live up to the teachings and

gent observer to know what it is that binds together over 250,000,000 of people, living in separate countries, so compactly that neither persecution from without nor treachery from with-in can destroy their union. We have been persecuted and we have had traitors, but persecution has not nar.

mankind. Christ, consequently, has a tical indulgences. To forgive a delin-two-fold nature—the nature of man and the nature of God, but only one—a this but to condone a punishment on this but to condone a punishment on account of the merits of others, or, in other words, to apply the surplus merits of one agent to another? To grant favors to one who has merited the displeasure of the state on account of the accession of a new ruler, what is this but to grant an indulgence? It must not be supposed that the delinquent can continue on in his evil ways. It is an absolute condition for the enjoyment of this spiritual largess that the person interested should turn in sincere grief away from his misdeeds.

Another point frequently misunder-stood is the doctrine of Papal Infalli-bility. Some people imagine that we mean thereby to claim for the Pope exemption from all moral failing; others seem to think that Papal Infallibility signifies Papal inspiration, as though the Holy Father were, to use a modern expression, in telephonic communica-tion with the heavenly powers, from which He was constantly receiving mes-sages to be imposed in violent terms

These views are travestics of what is really taught. Infallibility is neither impeccability nor inspiration. We know that some Popes openly failed in the observance of the law, and we also know that with the last Apostle the Christian revelation was closed. New definitions do not mean the addition of new doctrines, but the clear marking of boundary lines of thought, the wider unfolding of the flower of dogma. By infallibility, then, we mean that the Supreme Pontiff, in his position as teacher of the Church Universal, is safeguarded by the Holy Spirit from making a mistake in matters which be-long to the domain of Faith and of Marada Is this unreasonable 2. An abboundary lines of thought, the wider Morals. Is this unreasonable ? An absolutely sure guide must be so safe-guarded that he can be implicitly

"This self-existent Being is only one.

form. "The second fundamental doctrine is

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Deafness, Dealines, Jenner's haler, to-her wi h 2 tles of med-tles of med-tles of med-ne, for only live cette imps) on or ore F. b. 15. s do this to ke known wonderfui rits of this ble remedy 88 A L

of healing very air pas chial Tubes PORATION Toronto, Cam

)., London.



lished and sanctified it. Why should we pay tribute to un-Catholic fashions and turn the house into a receptacle for pagan junk? So carefully at times are indications of our holy religion excluded that one would think it was proscribed.

This may be deemed narrow-minded bat we are of the opinion that representations of the Crucifixion, of the Blessed Virgin and of the saints are the hest ornaments for the walls of the home. Not half - draped figures or artistic fancies, but the Cross, to remind us of what we cost the Lord, and of the source of strength ; the face of our Mother to encourage us; and of the heroes and heroi-

nes, our brethren who were close to

the Captain, as St. Ignatius used to

call Christ Our Lord, to nerve us-

We should make it clear to the chil-

dren that their real business is to save

their souls. Purity and faith should

eashroud and strengthen them for the

warfare that is to come. This should

be taught them by word and example.

But to have that lesson learned we

must not permit the world to talk to

them through painted trivialities-and

worse. And the boy who is fed on a

straight Catholic diet has a better

chance of becoming a good son, an up-

right citizen, a credit to the Church,

than the one who emerges from a home

which has no character, no evidence of

self-denial or of the faith speaking un-

OUR READING MATTER.

equivocally from picture or statue.

these should be round about us.

country. It announces that Cardinal Gibbons is right in saying that "The religious and secular education of our children cannot be divorced from eac other without inflicting a fatal wound on the soul.' " It is perilous," says the Advocate

says: Cardinal Mery der van has very nicely turned the tables on the persons who recently raised an agitation against his occupation of the Borgia apartments in the Vatican. They claimed that these rooms really belong-"to neglect the development of the re-ligious faculties of children ; but the question is : What constitutes religious education ?"

ed to the sightseer, and that if the Holy Father did not order his sec-This question touches the knot of the Holy rather that hot order his sec-retary of State to evacuate them, they would call upon the government to in-terfere. Cardinal Mery del Val said nothing, but this week he has brought an action against the Italian Govern-This question touches the know of the problem, and an answer that would sat-isfy all who claim to be Christians, would solve it. The Catholic would say the revealed traths and moral principles as taught by the Catholic Church. The Protestant, the Jew and non believers generally, object, claiming that the teachings of the Catholic Church contains much that is unessen tial and erroneous. The Catholic ob jects in like manner to each and every form of Protestantism as revoluntary and

There is, therefore no common relig-ious ground which might serve as the basis of a compromise by which relig-ion could be taught in public schools. ton could be taught in paolic schools. The common ground proposed by the Advocate is delusive, for in the last re-sort it involves the same opposition of doctrinal principles that opposite be-liefs or rules of faith involve. Here it is: "Let Remanists, Prot-estants. Lows. segmentics and infidel

estants, Jews, agnostics and infidels favor the religious instructions in the lavor the religious instruction all are public schools upon which all are agreed, namely purity of life and right-cousness of conduct. Upon these foundational principles all are agree

This looks plausible at first sight, but the difficulties appears when an attempt is made to reduce it to practice. How would the teacher begin with a boy of fair intelligence?

Would he begin to arge the pupil to purity of life and the practice of right-eousness by quoting the Bible to him? If so, the infidel and atheist parent would object. To convince that boy of a pure and righteous life the teacher must appeal to some principles from which the desirability of such a life to the blind, a staff to the lame, an ear Would he begin to arge the pupil to

ment and the municipality of Rome for the recovery of the buildings attached to his Titular Church of Santa Prassedo, to his liturar Church of Santa Prassedo, together with the full amount of arrears due to the church since the buildings were appropriated some thirty years ago. His Eminence's case is a perfectly clear one-and its decision will some fifty other ecclesiastical

buildings, rightfully belonging to the Cardinals and unlawfully usurped by the government.

ON THE SACRED PRIESTHOOD.

From a sermon at Archbishop Will-iams' jubilee, 1865 :

iams' jubilee, 1865: Judge the parish priest by this stand-ard. Judge him by it as you see him every day under your eyes. Turn on him the full light of the noonday sun; he will not dread it, but do not forget that he is a man taken from among men, who can have compassion on them that are ignorant and err, because he him-self is compassed with infirmity. But tell me, seeing him in the discharge of his duties computation his duties, contemplating with an u judiced eye, is it not true that he is always found on the side of order and

to His creature. Nay, more; in view of the difficulties attendant upon the equisition even of those religious truths within the range of man's which fall natural activities, we assert that a rev-elation was morally necessary for the human race, and this would have been morally requisite even supposing that mankind had been left upon a purely

sary for him

natural plane of existence. The Cath-olic Church, however, teaches that man was raised to a supernatural destiny, namely, to know God directly. Our knowledge of the FirstCause at present is indirect; we infer His existence from the works we behold in the universe.

Our natural powers do not lead us be-yond this knowledge. To know God directly, not through media, is a privilege, not a right or exigency of our nature, and this privilege our faith teaches has been granted to the race. In the light of this exalted and lofty destiny, transcending, as it does, man's natural strength, it is obvious that a revelation was absolutely necessary to man for the attainment of his end. God consequently, we claim, has spoken to humanity. He has made revelation to the individual and to the race at large. He has spoken to the face at large. He has spoken to the heart of man in more ways than one, and that voice is still heard if one will only pause to listen to it. We claim that there have been public communications made for the public at large, as to the patriarchs, the prophets was Moses. All these are part of the message that From Sault Ste Marie comes a query anent Marie Corelli's novel dealing with the Temporal Power, and published in

the statement on the authority of a higher power, just as we accept the dicta of physicians and scientists, even man is on immaterial principle; it is "With regard to the individual, the man is on immaterial principle; it is something neither material nor bound by the laws of matter. Being im-

dicta of physicians and scientists, even although we do not grasp the intrinsie grounds upon which those assertions are based. How many of us accept the statements of experts, even when we do not fully understand them ! "We claim, therefore, that the Supreme Being can make a revelation to His coreature. Naw more the intermaterial, it is deathless, and hence it is not destroyed when death dissolves vivifying principle. The soul, conse-quently, lives on after it has parted from its companion, the body. As union between the body and is from its companion, the body. As the sonl's life is to be endless, it will be seen that the duty of every sensible member of the human family is to keep himself far from any failing which ma tarnish the whiteness of his soul on

weaken his spiritual vigor. "We hold, too, that man's lot in th "We hold, too, that man's lot in the future iife is determined by the condi-tion in which he is found at the hour of death. If, when death strikes him, his face is turned to God, he goes on in that direction. If his face is turned away from God, he is banished from the Divine Presence. It is left to man to abase big may: and what can the Alboose his way ; and what can the Almighty do except ratify the choice made by a free agent? No man needs to soil his soul by crime. We do net admit anything like an uncontrollable impulse. No impulse is so strong that it can not be vanquished by a will which No impulse is so strong that is fertified by the grace of God.

"Here it is fitting to mention the Catholic doctrine of Purgatory, er place of cleansing. For those souls who elect to die in enmity with the Eternal Judge and in alienation from the call of the Holy Spirit to virtuous ways, there is nothing but everlasting banishment; for those who pass from the present time of trial without spot or stain or blemish, there awaits the immediate knowledge of the Creator, without bar or veil; for those who die in trifling sins, or with merited punishments unexplation, where by patient waiting and by painful atonement the debts in-curred can be cancelled and the soul prepared for the glories and joys of

peak of religious thought. Or, to use another figure, He gave us a life line, by the aid of which we can venture out into the deep waters of spiritual perfection and be preserved from sinking. How comforting this doctrine is to all these who are convinced that the Holy Snirit has not suspended His action and that the Almighty has not left His creation to be the sport of wind or wavel

These brief explanations, gentlemen will show you that Catholic dogma, when correctly understood, leads to the highest and noblest aim that human activities can have. I thank you sincerely and warmly for your courtesy and your intelligent interest in matter which to us Catholics is of vital importance and to our fellow-men.

SHAKESPEARE & CATHOLIC.

Archdeacon Davies, Vicar of Sapperon, a village in the county of Glouces ter, adjoining the poet's county, made the following entry, in a manuscript biographical dictionary which he kept. "Shakespeare was much given to all

unluckiness in stealing of venison and rabbits, particularly from Sir Thomas Lucy, who had him oft whipped and sometimes imprisoned, and at last made him fly his native county, to his great advancement. He died April 23rd, 1616, probably at Stratford, for there he is buried and hath a monument on which he lays a heavy curse upon any one who shall remove his benes. He died a projet. (See Halliwell Phil-ips' "Outlines of the Life of Shakespeare," seventh edition, for facsimile of the original.)

This correborative testimony on the and of Davies and Rowe concerning the "deer stealing" places that epi-sode beyond the shadow of reasonable doubt, and it will appear obvious to the least observant accurate when he says Shakespeare died probably at Stratford (subsequent research proved that he did die there ;) but with regard

MARY LEE or The Yankee in Ireland

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BY PAUL PEPPERGRASS, ESQ. CHAPTER VII.

MR. WEEKS BEGINS TO THINK IRELAND NOT SO VERY GREEN A COUNTRY AFTER ALL, AND RATHER UNSAFE FOI MATRIMONIAL SPECULATIONS.

Quitting the lighthouse, apparently well pleased with his visit, Mr. Weeks threw his broken fishing rod on his shoulder, and set out for Crohan with as much speed as his long, shambling limbs and slow habits would admit of It being already dark, and the distance he had to walk some four good Irish miles, and that over rough, mountain what faster than usual, in order to reach Crohan before the family retired

to leave.

them afore ?

unbeknown to ye

" Nonsense ! loud !

of Talbot.

6 h.m.

loudest."

haven't ?

it's a fair question ?

reckon

Talbots. How can they concern

" O, not the laste in the world : how

could they, since ye niver hderd tell o

"Well, but still I may have been connected with them somehow unknown

"Ha, ha ! " laughed the old woman

gathering her scanty cloak still closer round her emaciated shoulders, as she

round her emaciated shoulders, as she feit the first breath of the coming storm, and chuckling within its folds, like one of Macbeth's witches gloating over her boiling caldron. "Ha, ha unbeknown to ye indeed."

kinder insinewate I had some connec

tion I hadn't ought to with folks nam

born, and ain't afraid to speak out be

fore any human in creation." "That's mighty bould," said Else

"Well, that's my way of doing

things, nevertheless." "And a brave way it is too, sir, fo

them that can carry it through ; but sacrets, ye know, shud be spoke in

"What name-Talbot ?" "Whist ! I say, the night's dark."

"Dark ! I don't care a brass cent, woman ; nonsense ! Well, I swonnie, if this ain't the greatest attempt at

umbug I met since I left-"" "Ducksville," subjoined Else, in

low, stealthy tone, leering at him the

"Humph ! and are the Hardwrinkle yer cousins ?" demanded Else ; " eh

surely yer cousins ?" "Well, mother says so, she ought to

know something about it, I guess, being the only surving sister of the late Mr.

depths of a charnel vault, her toothles

gums mumbling the words as she uttered

the beauty of William Talbot's gold'd

Weeks heard the name distinctly, and

be nearer the truth. I'm thinkin.

" ha, ha ! her beauty indeed

'Hush ! don't spake so loud."

You

I'm an America

snake

And here it should be remarked that the Hardwrinkle family was a very grave and orderly family; a family, in fact, guided by rule in every thing. ever sat up later than 9 o'clock They i on any occasion whatever. Even the night of Mr. Weeks' arrival, as soon as the deep-toned clock in the great hall struck the appointed hour, the seven sisters, in the order of seniority, ros up each in their turn, and approaching their American cousin, bade him good night with a gravity of deportment that night with a gravity of deportment shat well became the high reputation they had long acquired throughout the parish for unostentatious piety and evangelical perfection. This strict mode of living was by no

"Come, come," said Weeks ; " want no more fooling just now. You means new to Mr. Weeks, for he was bred and born in the land of steady habits himself, and therefore could wel understand the value his cousins upon that particular family regulation This consideration, added to the dependence This consideration, added to the danger of being caught in the approaching he wild more raven, prompted him to tax his physical energies a little more freely than

He had not proceeded very far, how ever, on his journey, when he found his rapid pace suddenly checked by a tall muffled figure, that rose up before him on the road, and commanded him to

"Who's there?" demanded Weeks, coming to a dead halt.

'A friend.'

" What friend-Else Curley ?" "Ay," said the old woman, wrapping her gray cloak round her head and shoulders, and advancing from the rock where she had been sitting to the middle of the road. "Ay, it's me. stepped down to meet ye at y comin, to hear the news. Hem! at yer u while from under her hood. "And so ye'd like to hear the sacret ?" good word, sir?" Why, all's about right there,

guess," responded Weeks, grounding bis fishing rod, and resting his hands on the end of it.

"Plazed with your visit, I hope."

"Well, yes-got along pretty slick." "Ye seen her?"

"Well, can't say I saw much of her to speak of.

'But ye think she'll suit ye, any

way?" "Yes, reckon so; she's handsome enough, but kinder skittish, I guess.' "O, av coorse ; what else could ye

expect at the first goin off?" No, that's all right. Irish girls are generally somewhat shy at the begin-ning. But I've no fear we'll bring her

up to the hitchin post yet." "Humph!" ejaculated Else, "don't be too sure o' that. Remember she has the ould blood in her veins."

'Psaugh ! humbug ! old blood !" "Ye don't believe in that."

Not I; it's all sheer gammon.

"Humph! see that now! E'then, sure we poor crathurs down there always heerd it said that the blood of the Palbots was as hard to tame as the blood of the aigles."

" The Talbots ?

And who are they ?" demanded

not so handsome that she'd be lakely to fall plump in love with ye, to be sure ; but still yer not so ill-looking aither for a foreigner ; and then to the back i' to a supernatural agency. "It's said," she added, "by the ould people, that it niver was heerd afore the Parlia-It niver was neere alore the Parlia-ment was taken away from us, and niver will stop firing the death gun of the nation till it comes back." "Psaugh !" ejaculated Weeks ; "what a notion! "Bhat's some of your old priests' stories, I guess. But, see here—about that Talbot—" "that there mere the Danil's Gulab that, ye've as many goold rings, chains, and gaglygaws about ye as might set any young crather's heart a flutterin. Why, in the name i' wondher, I say. didn't ye thry what ye cud do yerse afore ye'd go to the expense of engagin here—about that Talbot—" "And there goes the Devil's Gulsh too," interrupted Else; "look at the spindrifts as they begin to fly across the iron bridge. Take a friend's ad vice, Mr. Weeks, and hurry home as

me ?" "Why, I wanted to be spry about it," responded Weeks. "Time's money to me; I count hours dollars, and minutes cents. I couldn't afford to to me; i couldn't anone minutes cents. I couldn't anone wait no how. But pray how does it wait no how. But pray how does it what my views and more price when fast as ye can ; for my word on it, if ye don't ye'll find a wet jacket afore ye reach Crohan. Good night, sir, good concern you what my views and motives are, if I pay your price when night ;" and Else made another motion the job's done ?" "Hy, ay," muttered Else ; " that's to leave. "Say, hold on," cried Weeks, de-taining her by the skirt of her closk; "hold on; I can wait long enough to hear what you've go; to say about the

it. Ye thought ye'd make short work of it, for fear the sacret'd lake out. Humph ! I see; and yer cousins, as ye call them, the Hardwrinkles, made ye believe I was a witch, I'll warrint. and sould do more with spells and charme then you with all yer fine airs charms than you with all yer fine airs and boasted riches. Ay, ay, ye thought I was an ould hell born divil 'ithout sowl or conscience, ready to do yer dirty work, and ask no questions aither. But yer mistaken, Mr. Weeks cute as ye are, ye'll find me just a canny; and I tell ye what it is, may niver see the sun again, if all th dollars in America cud buy me over t move one hair's breath in this dar plot, if it wasn't for the sake of Mary ee herself.

Weeks paused for an instant before he speke. The solemn declaration he had just heard, and made with so much apparent sincerity, completely puzzled him. It was a phase in the old woman's character he had never noticed before Already, indeed, he had peneteation enough to see that she was by no mean the kind of person common report repre-sented her, nor such as he took her for himself on his first visit to the Cairn. lines that time, her character, it's tru had been slowly and gradually developing itself, but still in such a manner as neither to surprise nor startle him Now he hardly knew what to make of her. Every mark, every characteristic. of the original woman seemed to have gradually vanished one by one. Her

sacrets, ye know, shut be space in whispers, and above all, deep, dark sacrets; ' and the old crone fixed her gray weasel eyes on the face of the Yankee, and then added, " Don't men decrepitude, her stupidity, her peevish ness, her deafness, her blindness, had all disappeared day after day, and so tion that name again above yer breath for somebody might be listenin." completely, that at last he could hardly believe in her very identity. The wretched being he found, but a month

gone, sitting over her peat fire, with her goat by her side, and looking a-stolid as if all her mental faculties had fled, now stood before him, an active, shrewd, energetic woman. All about her was changed-all save of her brown skin, and the gray ell locks which still stole out fro the band of her ruffled cap. After such a metamorphosis, what wonder if Week began to suspect (and especially after so solemn a declaration as he had just

"Yes, out with it," said Weeks, confidently; "I ain't afraid. If you've got a secret regarding me, tell it. For my part I know of no secret, and I dread none either." heard) that her reputed lust of gold wa false, like all the other charges mad " And might I make bould to ask ye against her! And how could he tell what brought ye here then, if y low, but it was her love of Mary Lee. Why, I came to visit my cousins."

rather than her love of gold, that led her to take so lively an interest in his affairs? Be that as it might, Weeks felt confused and puzzled to his wit's nd, and finally resolved to let Else have her own way, believe what she pleased of him, and carry out her own views to benefit her protegee after her own fashion.

Hardwrinkle; and so, feeling rather disposed to marry, I took a fancy to offer my hand and fortune to Mary "So it's entirely for the girl's sake," he at length replied, "that you consent to aid me in the matter of this marriage

Lee. "And what wud ye marry her for, if 'Hump! I love gold," responded "Her beauty, of course ; she has nothing else to recommend her, I Else, "but I love Mary Lee better." "Then you should relinquish your claim on the remaining three of the four "Ha, ha, ha !" laughed Else, in nundred dollars I promised you, since hoarse, hollow tones, which sounded like the voice of the dead from the

you serve her interests, not mine. "Not a brass copper of it," replied Else; "not a copper. No, no; so far from that, I'll be expectin another

hundred by this time next Thursday." "Another! whew! Well, well, you "Another! whew! Well, well, you shall have it," said Weeks, promptly; "for after all, it don't matter a punkin

"You're not what I once took you

"Ha, ha! I'm not the dotin onld

crone yer friends'd make me out, that'd

"I required no such sacrifice," re-sponded Weeks. "I employed you to

erve me in a perfectly lawful transac-

enough for her-any way you can fix it, fortune or no fortune," said Weeks, thrusting his hands into his breeches

pockets, and hitching up his cap behind

with the collar of his coat. "Yes, old lady, good enough if she had fifty for-

"Good enough for her !" repeated

sell her sowl to fill her pockets.'

self. Such talk as that may sound big in America, but it won't go down sust "Here-and what the tarnation are

ye, that an American born can't speak his sentiments right out, just as he ases?"'
'O, then indeed it's true for ye; pleases

bad scran to the much we are. But still ye know we have our feelins as well as other people. And, between ourselves, Mr. Weeks, it's not very seemly to hear a man like you, with out a dhrop o' dacent blood in his veins, comin over here and settin himself ar as an aiqual for the best in the land. Wow! vow! sir, it's mighty provokin to see a stranger takin sich airs on him self afore he's a month in the cour-

"My dear woman, ye're behind the age, I guess, two or three centuries down here in this section. If you only kept run of the times, you'd soon come age, down find, that an American always make -tha imself at home wherever he go his very name's a passport to every which country in creation."

"Bedad, thin, if ye thry that sam passport here, I'm afeerd it won't take, barrin ye spake a little modester nor ye do now. Little as ye think of the Irish abroad, faith, there's some o' them at home here'd make ye keep a civi distance, if he don't keep a civil tongu in yer head. Mind that, sir, and don't orget it, aither, as long as yer in the ountry.

"Well," said Weeks, somewhat take aback by Else's contemptuous disre sistible all over the world, and espec ily in poverty-stricken Ireland, " was always taught to reckon a free boan American good enough for any woman in creation; and I rather think, old lady, you'll have to try hard before on unsettle that opinion. Cousin Nathan-I mentioned his name once before, I guess-Cousin Nathan was considerable of a shrewd man in hi way-as shrewd, I p esume, as mos in that section of the countrywell, he was a man that was always posted up in every thing relating to Europe and European aristrocracy, and he told me, often and often, that a freeborn American was good enough-

"Paugh! free born fiddlesticks! exclaimed Else. "What the plague do we care about yer free-born Americans or yer Cousin Nathans aither? We're obliged to ye, to be sure, for sendin u over what ye did in our time of need, an ill it'd be our common to forget it, or indeed our childher after us, for that matter, but in the name o' patience have sense, and don't take the good out of all ye do by boastin and puffir yer Americanism that way, like an auctioneer sellin caligoes at a fair."

"Boasting !" repeated Weeks; "well there ! Boasting ! why, if there's any thing in this world I hate more than another, it's boasting. I never boast — never. The people of these old reduced nations here may boast, and the poorer they happen to telligent, for that ; she's too great to stoop to such trifles. No, no; I merely stated a fact, and I repeat it again, that a free American, a son of the im-morta! Washington, is good enough for the bet and highest blood in crea-

Very good," said Else ; " every body has a right to his own opinion, I suppose. But don't talk that way to Edward Lee, if you don't want to pick a quarrel with him. For never was flint fuller of fire than ye'll find him, if ye touch his family pride, by such talk

Well, hold on a bit. I've got an all fired sure way of bringing down that same family pride a peg or two, and without a quarrel either. See if I hain t."

Why, in deed an word," said "Why, in deed an word, saut Else, suddenly changing her tone to a confidential whisper, " and to tell ye truth, may be that itself wudn't be the worst thing ye cud do, after all, for

time and place, appeared to him rather AN EX-GOVERNOR'S EXPERIENCE being inquisitive by cious : and by nature, as well as somewhat appre-hensive of Else's fidelity, he resolved to have the mystery cleared up at once, let the storm rage as it might.

With this magnanimous intention, he strode over the low fence on the side, and boldly advanced up the hill towards the Cairn. Breathless, as much from agitation of mind as of body he made his way within fifty paces of Else's cabin, fully determined to have his mind satisfied at all hazards-when alas for human hopes ! he was again destined to meet with disappointment for just as he had gained the top of the first slope, Nannie presented herself before him, right in the middle of his path.

"Well, there !" he exclaimed, gaz ing at the old white goat standing be fore him as stiff and resolute as a sen try on guard-" there ! you're ready try on guard....' there i you re ready tor mischief again, I see; but go ahead, old Beelzebub; I'll be darned if you stop me this time;'' and clutch-ing his fishing rod Celtic fashion, he straightway put himself on his de fence.

Nannie, true to the well-known habits and instincts of her species backed slowly away, till she had re ceded some ten or twelve paces, and then rearing on her hind feet, made rush full against the intruder, and would probably have upset him, but Weeks, who had bad some experience of the animal already, evaded the blow by stepping aside at the critical mo-ment, and as she passed struck her on the horns. The goat, however, seemed not to notice it in the least; for immeciately turning and running up the hill to intercept him, she again drew herself up in a position to renew the encounter. It should here be said. encounter. It should here be said, perhaps, that Nannie had somewhat the advantage of Mr. Weeks, inasmuch as the latter was a stranger in the country, and had but a very intraction is knowledge of the use of his weapon; whereas Nannie according to common monort, was already the "here of a hundred battles." Besides, she knew her ground better and could see more distinctly in the darkness. With such odds against him, however, Mr. Weeks did his devoir bravely, and showed no lack of courage in addressing himself to so strange a combat. At length so strange a combat. At length Nannie again rose up, and plunged for-ward as before, with a furious rush, and again missing her aim, received a cond blow on the horns as violent as the first.

"Come, old she devil, - half catamount, half Lucifer.—fire up again I'll teach you a Yankee trick or two come on, old rattlesnake." I Nannie, it seemed, was not disposed But renew the encounter so readily as he expected. Taking it for granted, nevertheless, she would a third time repeat her manœuvre of running on be-fore him and heading him off, he resolved to benefit by her loss of time, and have the start of her for the Cairn. With this object in view, he made all possible haste up the hill, and had gained on her a considerable distance, when all of a sudden, and without the slightest anticipation of it on his part, something struck him from behind, and threw him back head foremost, down the hill. A statue of marble thrust back from its pedestal down an inclined plane could not have fallen more help-lessly than did Ephraim Weeks. The thud of his body on the beaten foot path might have been heard distinctly path might have at the cabin. He was now completely at the mercy of his enemy. Twice he essayed to regain his feet, and twice did Nannie lay him flat on his back. At length, however, he succeeded so far as to scramble up on his knees, and -as the goat, now in the heat of en counter, closed in upon him, no longer

speechless, breathless, furious, there he held her. But what was he to do now? He could not remain kneeling, attitude, looking in his enen face, all night, amid the rain lightning. He was sorely perplexed, for never was he betweed two such horns of a dilemma before. let go his hold, and strike with the but of his fishing rod, would only enrage her the more, without in the least extricating him from his embarrassment : and to hold her with one hand, whilst he drew

FEBRUARY 20, 1904.

WITH AN INNOCENT CONVICT.

Not long since I was visiting in the family of an ex-governor, and I heard him relate a story, which he gave me permission to print : When I was governor, I took a little

When I was governor, I took a little pleasure trip, going to see a special friend. His country home was near the——coal mines, and I made known my intention of visiting them. Of course my visit was known of even before I had arrived at my friend's home, and the very children along the wayside smiled up at me as I drove from the little depot to my friend's house. The third morning of my stay I went

to the mines with a pleasant party of gentlemen. I was about to enter the shaft, when I felt a touch on my arm, and, turning, saw a girl about 15 years of age. She was the only female to be seen, though a number of idle men were standing about observing the governor

The girl was bareheaded holding a limp, flabby sunbonnet in her left hand. Her shoes were much broken, and her black calico dress had been washed until it was rusty. That, and the in-tense paleness of her long, bony face made the big freckles very plain. I noted these things at a glance, and then my eyes looked into hers-the most beseeching eyes I ever saw out-side of the head of a hungry dog pushed into the cold.

"What is it, child ?" I asked, everyone looking on, waiting.

everyone looking on, waiting. "Please, sir, let my brother go home a little while," she said. "The sight o' him will keep mother from dying, ohim will keep mother from dying, and we can't get along with mothe "Who is your brother, and where is

he ?" I asked, though I had guessed promptly enough that he was a criminal at work in the mines.

"His name is Nathan Poel, and he's -he's down here," she said, pointing to the shaft. It's nigh about killed mother, sir," she added. " She would take a turn for the better and get well if she could just see him at home for a while. And Nathan didn't do what they said he did, Governor. He didn't do it.

A light that was flerce seemed to spurt up in her eyes as she spoke, and her face became mottled with color. "He ain't that kind," she continued.

he'll work faithfully. Only let him

tell how her voice sounded is out of my power. I know it made me feel like taking the young man by the shoulder and hurrying him home without a moment's delay. Instead, however, I asked the questions one in a similar position would be expected to ask. I found that the family lived fifty miles away ; that the girl walked the distance alone, having heard of my intended visit; that her father was dead, and that the mother had been in bed ever since the

will have to look into the matter before I can promise anything, but I will see him. When I come up I will have something more to say to you, if you

and by the time I had finished every atom of spirit had died out of her face. It was the most hopeless thing I ever looked at, and she turned from me list-lessly, saying, "Mother said you lessly, saying, " Moth would not let him come."

She sat down on a block of wood, and Peel was pointed out to me. He and

FEBRU

did others, do different way

pathy with honored that Their faces but looked so

to nudge my control mysel "Gentleme " In whate

all sides. "Then let has to say, to write an

One of my little while, His sister, of the mouth of like a dozen into one. S silent. I sta

est of terms, to Nathan. naturally man a critic back to me shine of wat

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men, be before so f one watche railway s ords spol I kept my that the that it cou

"But the law put him down there, and

I remember her words well, but to

arrest of her son. "You are a brave daughter and sis-ter, my girl," I said, "but I cannot promise to let your brother go home. are here. She watched me hungrily as I spoke,

I stepped to my place and was lowered into the mine. By and by, Nathaniel his sister were strikingly alike. He was tall and thin, and pale and dispirited, but he was working like a

"This is the first year on a se

Weeks, looking sharply in the old woman's face.

"The Talbots-why, musha, thin, did ye niver hear tell i' the Talbots ?" said Else, eyeing him with a very equivocal expression of countenance

don't remember exactly.'

"Hoot! jog yer minery a bit—the ame's not so mighty scarce that ye iver heerd it afore. But no matter; name's not niver heerd it afore. time enough to speak o'thim things

whin we're bother acquaint." "Them things," repeated Weeks; "what things? By goly, you're quite mysterious this evening, old lady; say what am I to understand by them things ?'

O, nothin, nothin, worth a-talkin of," replied Else; "you're in a hurry now, ye know; and besides, there's McSwn's gun tearing away like fury. Ye'd better make haste, sir, or the storm'ill be on afore ye get home." As Else spoke, a thudding sound broke like a peal of distant thunder on

the still air, and echoed heavily and slowly along the shore, and then away among the deep ravines of the moun-tains. A little, fleecy cloud, too, which but half an hour gone, had been hardly perceptible on the western horizon, had now rolled up in piles dark and dense to the eastward, and passing the light-house, spread far and

wide over the clear sky. "What's that?" demanded Weeks turning to look in the direction of the sound. "It's like a heavy broadside

at sea, ain't it ?' "Ay," responded Else, "it's not unlike it; but the reports of all the guns on the say, and the channel bateries to boot, never carried fear to as many hearts as that. God look to the poor vessels out there the night ; they'll need good gear and stout arms to win through Tory Island Gut, if this storm

catches them within thirty leagues of coast." And what means that bright light have a transformed by the bright light out there? It looks like the flame of a burning ship reflected against the heavens

bright, sunny face this blissed day for the first time in yer life, or I'm far out i' my recknin." "Well, saw enough to know she's a handsome gal," stammered out Weeks, "O, that's only from the lantern of ry light," said Else; "McSwine's Tory hardly knowing what to say in the face the old woman, in reply to her com- "And listen to me again," continued the old woman, in reply to her com-panion's inquiry, explained the cause of its loud report, assigning it, of course as all such things are popularly assigned self afore ye came my length ? the latter, still following up her advan-tage; " why didn't ye thry the girl yer-

the hearing of it seemed to paralyze him, for the fishing rod fell from his hands without his seeming to notice "What !" said Else, pursuing her advantage, "marry Mary Lee for her

Cairn

'eh

beauty-a girl ye niver set eyes on, till ye seen her, not three hours ago, on Lough Ely? Hoot, toot, sir; don't be foolish ; yer a quate aisy spoken man, to be sure, and might pass for what ye afther somethin ye value more beauty, or I'm not Else Curley o'

plaze with the simple country gawkies here on the wild mountains; but as for me, I m a little too ould in the horn to

"You're not what I once took you for, that's certain," replied Weeks. "You may be the d—I for what I know —and just as like as anything else, for all I can see to the contrary." be blindfolded in that way." "You misunderstand me, old lady," said Weeks, picking up his fishing rod, and endeavoring to compose himself. "Well, listen to me for a minu and ye'll hear my raisons. Didn't ye bargain with me for my good word with Mary Lee ?"

Mary Lee ?' "Yes; guess so." "And did't ye bargain with me moreover if my good word'd fail to delud her her with spells and charms, tion, from which no injury could possi-bly result to either party." "Humph! and suppose the girl was left a fortin by a friend in furrin parts," said Else, "what then? Who'd an that afore iver ye seen a faiture of her face ? be the gainer ?" "Gainer ? Why, I guess I'm good

" No, that's a mistake," responded Weeks: "I saw her at the Catholic Chapel before I saw you, and deter-"Saw her I may be so, but ye didn't see her face ; she was veiled."

" Can't say as to that ; saw enough at least to know she was a handsome gal. Why should she be veiled-eh ?'

"Niver mind; she has her own raisons, I suppose; but this much I can tell ye, that many's the little up settin squireen and purse proud *budagh* threw themselves in her way the last twel' wrinkled lips turning up in scorn as she spoke. "You good enough for she spoke. Mary Lee!" "'Ay, or for any other Irish girl, by crackie, ever stepped in shoe leather," month and more, as she went in and out of Massmount Chapel of a Sunday morn in, lanin on her uncle's arm, to stale ; cried the Yankee, jingling up the silver glimpse at her 'bonny een,' and go little for their pains when all was

change in his pockets. "Ha, ha!" laughed Else; "that's mighty modest." "Well, them's my sentiments." "Yer wakeness, ye mane."

"No, ma'am, my solemn conviction. The son of an American revolutionist is good enough. I take it, for the big gest-darndest old aristocrat's daugh-ter in the land, all-fired proud as they feel.

Ver thinkin, I'd advise ye keep it to yer-

seed to me what your motives are, if you only secure the girl." "Nor the girl's love or beauty a punkin seed aither, if ye can only make I'm thinkin they'll have to be beggared before they're betthered, the crathurs.

What does that mean ?" demanded her yer wife." "Well-don't know about that."

Weeks. "Why, that afther all our schamin, "Hoot! sir, ye know, as well as the sowl's in yer body, that ye den't care a Mary Lee won't have ye till she finds there's no other way to save herself and her uncle from the poorhouse or chaw i' tabacky for her beauty. Yer the jail.'

Whilst Else was yet speaking, the crack of a pistol made Weeks turn his eyes quickly in the direction of the little cabin on the Cairn. The night, little cabin on the Cairn. however, was so pitchy dark, he could see nothing beyond the edge of the road; but judging from the sharpness of the report, he thought the weapon must have been discharged within a dozen paces of where he stood. Wondering what this could mean in a spot so remote and a night so dark and threatening - for the evening breeze had now changed into occasional gusts, and big drops of rain began to fall so heavily as to disturb the dust under his feet,—wondering, and still keeping his eyes turned towards the Cairn, he again startled by a shrill whistle was twice repeated, and seeming'y as close to him as if it had come from himself. Turning short to demand from his companion what this signal meant, and why she replied to it, he found, much to his surprise and vexation, that he stood alone—Else was gone. The moment after, however, an answer came to his question, but in a form somewhat Else, looking into his face-her thin, different from what the astonished American expected ; for hardly had he called the old woman a second time to come back and explain the mystery. when a flash of lightning, instantly fol lowed by a clap of thunder, shot across the road and revealed for a second the forn and face of the handsome young sailor, whom he had seen conversing with Mary Lee but an hour before, on the edge of the precipice. It was but a single flash, and lasted no longer than the twinkling of an eye ; and yet

he saw the young man distinctly-standing on a little knoll within a short call of him, and resting on the boat-hook in the very position he had een him last.

out his pocket pistol (a weapon he always carried about him) with the other, was more than he could accom-In either case, he was likely to plish. find himself as helpless and prostrate as ever before he could strike a blow

or draw a trigger.

"Tarnation seize ye," he cried, looking into the animal's face, and shaking her by the horns; " are you man, or beast, or devil, or what are ve

Nannie bleated a reply. It was her defiance a l'outrance.

"O, good heavens!" cried Weeks, in accents of despair, " is there such another country as this in all almighty creation? Here I am on my knees, pelted with rain, balf singed with lightning, and nearly beaten to a mummy by a goat, the very first day I

entered on my plans and specula tions.' But this condition of things could

not long endure ; and so Mr. Weeks, at last, prudently determined to run for it, since he could see no other way of terminating the fight. It was the ource of the coward, to be sure, but what else could be done ? Making desperate effort, therefore, he three the goat on her side by a sudden wrench of the horns, and then, jumping on his feet, fled down the hill, over the fence, and along the road, as fast as his long legs could carry him, cursing lustily, as he ran, the unlucky day he ever had the misfortune to meet Else Curley of the Cairn. And here we must leave him to pursue his dreary journey, and return to other actors in the play.

TO BE CONTINUED.

To take a Catholic paper is an evi-dence of interest in Catholic views as

well as Catholic news. To stop a Cath-olic paper is evidence of a loss of in-terest in things Catholic, — Catholic

of ten years for assault with intent to murder," some one told me, I said I thought it a light sentence.

" There seems to be certain facts on his side, despite the overwhelming circumstantial evidence." was answered. For one, he never could be made to admit his guilt-never has done it. An impulse as strong as it was sud-den moved me, and I approached the young fellow-he was barely twenty-He rested on his pick a minute

and looked at me. "I am told that you say you are innocent," I remarked bluntly. He eyed me as he wiped his brow,

evidently thought me a meddlin visitor, nothing more. Then he grasp-his pick and returned to work, merely saying, "I am innocent."

saying, "I am innocent." The spiritless way in which he said it reminded me of his sister's tragically hopeless words, "Mother said you would not let him come home." I turned aside, feeling that a cruel wrong was breaking all their hearts, and that I would become a party to the wrong if I did not do something to redress it. But really what could I

When I got up to the light of day a gain, there sat the girl on the block of wood, and there stood the same group of idle men. I was scarcely away from the shaft before a grizzly-haired man of fifty or sixty years confronted me. He was in his shirt sleeves, and was evidently a poor, hard working man.

"Governor," he said, "we have been talking to this young gal, and, sir, if you'll write out the papers, I'll take her brother's place and do his work while he goes home to see the sick woman. "I'll jest be Nathan Peel until he comes back, an' ef he never comes back, I'll be Nathan Peel

until his sentence is worked out." Every man had pressed closer, and there was a double row of faces, white, stera, tense before me. "Do you know Nathan Peel? Is he

a friend of yours ?" I asked the old

He was unconsciously breaking to

he was unconsciously breaking to bits a dry twig. "Never saw him in my life," he said. "Never heard of his case till to-day. But I feel main sorry for him an' his folks, and I believe in 'em." So did I feel sorry for them, and so

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did others, doubtless. But folks have did others, doubtless. But folks have different ways of proving their sym-pathy with another's sorrow, and I honored that old man's way; it counted. Their fases did not even try to smile, but looked solemn. Their eyes seemed to nudge my heart and before I could control myself, I had said: "Gentlemen, will you uphold me?" "In whatever you do," sounded on all sides.

all si Then let us hear what Nathan Peel has to say," I commented, beginning to write an order on a page of my note-

wrote his leave of absence for two lays. He received the latter with a

days. He received the latter have hand that was shaking, and in quick succession he grasped my hand and

that of the old man. "Day after to morrow, at 12 o'clock, I will be here," he said, looking an un-

utterable something into the eye of his

"Then we all stood bareheaded near the shaft and watched the old gray-haired hero go down to his noble task, his permit in hand. I dream about that sight to this very day. Nathan and his sister went home on the trais, and he had enough money to buy his return ticket.

buy his return ticket. A little after the train time the next

A little alter the train time the next day, but one, my purty and I stood near the shaft of the mine, and close by were gathered a crowd of men, women, boys, girls and babies never before so far from their cradles. Every-one watched the road that led from the railway station, and few were the words spoken by anyone. By and by, I kept my watch open, and it seemed that the minute hand was caught so that it could not move. Then suddenly a top the rise of ground in front of us, the form of a young man appeared,

a top the rise of ground in front of us, the form of a young man appeared, walking briskly. It was Nathan Peel. The rough coated crowd looking on sent up a yell, and women joined in it, the young man coming steadily on. Then the air was split with three cheers for him, closely followed with three

for him, closely followed with three for the old man down in the mine and

three for the governor. They screamed themselves hoarse, and so did my party and so did I. Some say I lost my head

and cheered the governor as lustily as I cheered the others. We had a good

answered.

ner.-Concordia.

Between Him and the Lord.

that of the old man.

book. One of my friends took it, and in a little while, Nathan stood among us. His sister, quivering, had met him at the mouth of the shaft, her face looking the mouth of the shaft, her face looking like a dozen deep emotions blended into one. She remained at his side, silent. I stated the case in the plain-est of terms, pointing out the old man to Nathan. The young fellow was naturally amazed, and gave the old man a critical survey, but as he turned back to me, I thought I caught the shine of water in his eyes. "If you will allow me to go home, I will come back when you say," was all

asant party at to enter ouch on my irl about 15 will come back when you say," was all he said, and he looked me tull in the only female ber of idle bserving the eyes. I would have taken his word without witness or hostage, but I held to the terms. I wrote out the agreement, which he and the old man signed. Then

d holding a er left hand, ten, and her een washed and the in-, bony face y plain. I glance, and o hers-the er saw out-y dog push-

" I asked,

1904.

PERIENCE

iting in the and I heard

e gave me

took a little e a special was near nade known

them. Of wn of even my friend's

along the as I drove my friend's

stay I went

CONVICT.

ng. ther go home "The sight from dying, ng without

and where is had guessed was a crimi-

not and hat id, pointing about killed "She would and get well t home for a n't do what . He didn't

e seemed to ne spoke, and ith color. well, but to is out of my

me feel like the shoulder without a mowever, I asked nilar position ask. I found miles away ; istance alone

ended visit; and that the ever since the ghter and sis-

but I cannot her go home. he matter beng, but I will p I will have o you, if you

ly as I spoke, inished every at of her face. thing I ever from me list-er said you

s of wood, and d was lowered by, Nathaniel me. He an ly alike. He pale and dis-orking like a

with intent d me, ht sentence. rtain facts on whelming cirvas answered. ould has done it. as it was sudproached the arely twenty-pick a minute

THE CATHOLIC RECORD.

WHO ARE THE REALLY SUPER-STITIOUS ? We may be excused for again refer-We may be excused for again refer-We may be excused for again refer-ring to the writings of William Howitt and the like, and this folly presently made the town swarm with a wicked because the question he raises is in-stantly brought home to us in all its generation of pretenders to magic, to the black art, as they called it, and I the black art, as they called it, and I know not what; nay, to a thousand worse dealings with the devil than they were really guilty of, and this trade grew so open and so generally prac-ticed that it became common to have signs and inscriptions set up at doors, 'Here lives a fortune teller;' 'Here lives an astrologer;' 'Here you may have your nativity calculated,' and the like; and Friar Bacon's brazen-head, which was the usual sign of these p-ople's dwellings, was to be seen almost in every street, or else the sign of Mother Shipten, or of Merlin's head and the like. erroLeous attribution when we look at the columns of our own daily newsthe columns of our own daily news-papers. Superstition is far more rife in the United States than in any part of Europe. The vast majority of the people here are outside the Catholic fold, and have been brought up in that great antidote to superstition, the public school; yet the trade of the astrologer, the fortune teller, the dream-interpreter, the faith curist, the divine healer and all the rest of the divine healer and all the rest of the tribe of base imposture is flourishing. This means that superstition is ram-pant. The advertisements of these daring humbugs in the daily papers are

and the like. "With what blind, absurd and ridi-"With what blind, absurd and ridi-culous stuff these oracles of the devil pleased and satisfied the people, I really know not, but certain it is that in-numerable attendants crowded about their doors every day; and if but a grave fellow in a velvet jacket, a band and a black cloak, which was the habit these quark consummers generally went daring humbugs in the daily papers are astounding memorials to the credulity of an age which is nover weary of pro-claiming itself to be the crown and fruition of modern enlightenment. fruition of modern enlightenment. But if we want proof of the really superstitious character of non Catholic populations, we have it to hand in the works of a famous English writer, a Protestant: we mean Daniel Defoe, author of the world-renowned "Robin-son Crusce." Defoe wrote another book, much more valuable, but not so pleasant to read by any means. It those quack conjurors generally went in, was but seen in the streets, the people would follow them in crowds and ask them questions as they went along.'

It was not merely the common people pleasant to read, by any means. It was called "The Plague in London." It is a great work, and an invaluable one to the historian, since what other

It was not merely the common people who were slaves to superstition, as we find from the following passage: "The very court, which was then gay and luxurious, put on a face of just concern for the public danger. All the plays and interludes, which, after the manner of the French court, had here the the superscript of the superscript writers gave upon that gruesome sub-ject conveyed no idea of the actual condition of the people under the awul visitation, only the merest statisbeen set up and began to increase among us, were forbid to act; the friend. "I ain't a-doubting that, son," was the hearty response. "Then we all stood bareheaded near and music houses, which multiplied and began to debauch the manners of His pictures of the terrors of the un-stricken people and their endeavors to avoid contact with the stricken are inand began to debauch the manners of the people, were shut up and sup-pressed; and the jack-puddings, merry-andrews, puppet-shows, rope dancers aud such like doings, which had be-witched the common people, shut their shops, finding indeed no trade, for the minds of the people were agitated with other things, and a kind of sadness and horror at these things sat upon the avoid contact with the stricken are in-tensely interesting; but his tales of the charnel house and the death ditch, with the rumble of the dead-carts during the awful nights and the cries of the drivers, "Bring out your dead!" of the drivers, "Bring out your dead !" are blood-curdling beyond all other records. Then was the time when superstition ran riot indeed, and de-mented people in their agony of fear had resort to every form of invocation of invisible powers in the hope of warding off an intangible and stealthy foe. It must be remembered that when

were plastered over with doctors' bills

so to speak, out of England ; only a few families remained loyal; in the obscure tamilies remained loyal; in the obscure streets some fugitive members of the Church led a darkling life, hiding from the world and afraid to let their identity be known. Puritanism had had its full swing, and though it had given place to the easier code of the given place to the easier code of the Established Charch, the atmosphere of the whole country was distinctly anti-Catholic. Defoe tells how their superpestilential pills. Incomparable drink against the plague, never found out before. An universal remedy for the plague. The only true plague water. The royal antidote against all kinds of infection; and such a number more that I cannot reckon up, and if I could would fill a book of themselves to set them down. * * * But there was still another madness beyond all this, which may serve to, give an idea of the distracted humor of the poor people at that time, and this was their following a worse sort of deceivers than any of these, for these petty thieves Catholic. Detoe tens now their super-stitions were evoked and played upon by a horde of quacks. Two comets were seen—one before the plague broke out, another before the fire. He says: "I saw both these stars, and I must confess, I had had so much of the com-

time, anyway. I ordered the old man up, and he and Nathan gripped hands and looked deep "How is your ma?" he asked. "A great deal better—left her sitting at the window," the your of the mon notion of such things in my head, that I was apt to look upon them as the forerunners and warnings of God's judgments, and especially when the plague had followed the first, I yet saw another "And the sister—how is she?" "Just as brave as ever, and well." "That's good, that's very good," the old man said thrusting his hands in his pockets. "It's pretty tough work way have to do down workdown were to be able to be a strangent in the people were likewise strangent in the people were any of these, for these petty thieves only deluded them to pick their pockets

It must be remembered that when

the plague broke out in London Catho-licism had been swept, root and branch,

 "That's good, that's very good.
 "That's good, that's very good.
 "In apprehensions of the people with good and the with a state of the decemposition of the times, in which, I think, the people, from what principle lear, in this, part I am going to mention, in this part I am going to mention, in the sold man.
 "Well, you got one now," said the did them teriby; such as Lify's Almanack, Galbury's Astropoing an the fust I and the was the realing of parts in words or figures withing the call of mit and indeed the with so many knots, and the mention, in this should in the origin to an specify the body is an time of such and grams the institution of the reflames against the follows a theore the such conting is Callenthe in the and of and get their money; in which their

Personal to Subscribers! GAINED TEN POUNDS IN WEIGHT. Suffered for Five Years from General Debisity; Two Years from Indigestion and Salt Rheum.

gestion and Salt Rheum. CLINTON ONT. I wish to tell what Vire Ore has done for me, in the hope that I may help others to be curred as I have been. I had been suffering for five years with General Debility and Neuralgia in my head as I two y-are ago I began to be transid with Indigestion and Sait Rheum, the latter typesaing on my hands, a d could bardly sat or sl-ep. Al-though I dectored with some good doctors I received no benefit until I ommenced using Vi w Ore and b fore i used all of two Duck-sges I had g-ined ten pounds. Three packages of Vi w O.e have m de me a new woman. Mass Mary Knoor.

IN PAIN NIGHT AND DAY. Cured like Magic with one Package

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you are entitled to this liberal offer. This offer will challenge the attention and consideration, and afterward the grati-tude of every living person who desir a better health or who suiters prime. Ills and diseases which have defied the m dical world and grown worse with age. We care not for your the pticism, but ask only your investigation, and at our expense, regard-less of what ills you have, by sending to us for a package. Address

THE

Theo. Noel, Geologist. C. R. Dept. VONGE ST. Toronto, Ont.

on a superficial appreciation of the

on a superficial appreciation of the situation. Kolde says: "Few people, and only those who study modern facts in the light of Church history, have any appreciation of the phenomenal advance made by the Catholic Church during the last de-code capecially as a power in the code capecially as a power in the cades, especially as a power in the political world and in the conquests of political world and in the conducts of new spheres of thought and lite. It is by no means a pleasant thing for Pro-testants to contemplate; but it is an unden able fact that not since the days of innocent III. has the Papal system unfolded such splendor and power as in the present time. Not the Catholic princes, but rather the Protestant where we the ones who are trying to princes, but rather the Protestant rulers are the ones who are trying to surpass each other in honoring the shrewd sage now occupying the throne in the Vatican, although it is this same sage who has repeatedly called the Re-formation a pest. "In other respects the Church has

were plastered over with doctors' bills and papers of ignorant fellows quack-ing people to come to them for reme-dies, which was generally set off with such flourishes as these, viz.: "Infallible preventive pills against the plague. Never falling preservatives against the infection. Sovereign cor-dials against the corruption of air. Exact regulations for the conduct of the body in case of infection. Anti-pestilential pills. Incomparable drink against the plague, uever found out

states men of Europe are largely in-fluenced by the views that may prevail in the Vatican (he evidently forgets French statesmen when he says this, and he instances, as an example of this growth in influence by the Church, the assigning to the Pope of the position of judge in international difficulties.

judge in international dimentities. "This," he says, "has been first voluntarily yielded to the Vatican by the leading Protestant powers of Europe, Prussia and Germany, the former of these also having been the first to recognize the Curia as a polit-ical power on equal footing with other powers by sending an ambassader to powers, by sending an ambassador to the Vatican." cents a box by writing The Dr. Wil-iams Medicine Co., Brockville. Ont.

proved to have been held or to have exsted before the sixth century. Life is isted before the sixth century. Life is short, and I, for one, can not spend the waning years in tedious and tiresome endeavors to find out what was prac-tised or not practised so many hundred years ago. Before one did find out, it might be time to send for the nearest priort and ask for the administration might be time to send for the nearest priest and ask for the administration of the last sacraments, the Viaticum, and the anointing with the sacramental "oil of joy and gladness." The Church of the present is good enough for me; and when the things of earth and sacraments and time are maximum. for me; and when the things of earth and sense and time are passing away forever, it would be a waste of energy and but poor preparation for the life of the world to come, to vex one's self with what Christians did or did not do in the sixth cortury on any other do in the sixth century or any other century.

TRUE VIEW OF CATHOLICISM.

lock. He a non-Catholic, says: "If we would obtain a true view of the general character of Catholicism., me met back by meltings clean sweep we must begin by making a clean sweep of all the views that as outsiders we have been taught to entertain about it. We must in the first place learn to conceive of the Church as a living spirit ceive of the Church as a living spirio nal body, as infallible now as she ever was, with her eyes undimmed and strength unabated, continuing to grow still as she has continued to grow hitherto; and the growth of the new dogmas that she from time to time enunciated we must learn to see are from her own standpoint, signs of life and not signs of corruption It is the only religion that can keep its

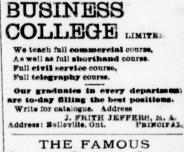
identity without losing its life, and keep its life without losing its identity ; that can enlarge its teachings without changing them: that can be always the same and yet be always developing."

A MOTHER'S PRAISE.

"From the time my baby was born" says Mrs. Robt. Price, of Combermere, Ont., "he was always sickly and costive

Ont., "he was always sickly and costive until I began giving him Baby's Own Tablets. He is now, well, strong and and growing nicely, and I can hardly say how thankful I am for my baby's cure." In every home where there are young children this medicine should always be kept on hand. The troubles of little ones come when least expected, and a does of the Tablets promutly

and a dose of the Tablets promptly given may save a precious little life. Baby's Own Tablets cure all the minor ills of the ones, and an occasional dose will prevent sickness. They are guaranteed to contain no opiate or harmful drug. The Tablets are sold by all medi-cine dealers or sent post paid at 25



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Educational.

say you are untly. bed his brow, then he graspwork, merely

which he said er's tragically her said you ne home." I that a cruel their hearts, a party to the something to what could I

light of day light of day on the block of e same group ely away from ly-haired man onfronted me. eves, and was beking man. orking man. I, "we have ang gal, and, e papers, I'll e and do his to see the st be Nathan ck, an' ef he e Nathan Peel ked out." ed closer, and

Peel? Is he asked the old breaking to

of faces, white,

my life," he f his case till

sorry for him ve in 'em.'' or them, and so

than's shoulder and his voice was the heartiest I ever heard. Afterward I had a talk with the old man, and we separated very gcod friends. In less than five weeks he had the "innercent" business sifted to the last handful of dust. With his vigorous help Justice put her fair hands on the real wrong-daer, and Jacob Conner went back to streets with their oral predictions, pre-tending they were sent to preach to the city; and one in particular, who like Jonah to Ninevah, cried in the streets, 'Yet forty days and London shall be destroyed.' I will not be daer, and Jacob Conner went back to the mines with Nathan Peel's release in his keeping. I would have paid a good price to

shall be destroyed. I will not be positive whether he said yet forty days, or yet a few days. Another ran about naked, except a pair of drawers about his waist, crying day and night, like aman that Josephus mentions, who have seen Nathan and the old man meet each other, but I could not leave home at that time. I have never seen The a man that Josephils includes, includes the cried, 'Wee to Jerusaliem !' a little before the destruction of that city : so this poor naked creature cried, 'O ! the great and the dreadful God!' and said no more, but repeated those words both of them since, however, and I believe the whole family would attempt to go to the crater of an active volcano in order to serve Jacob Con-

continually, with a voice and counten-ance full of horror, a swift pace, and nobody could ever find him to stop, or rest, or take any sustenance, at least that ever I could hear of."

You've read about Dr. Briggs. He's Defoe goes on to relate how the reported to have said that he regarded his ordination as an Episcopalian min-ister in the light of a humiliation for he people began to tell each people began to tell each others dref ms, and the various direful inter-pretations placed by old women on them. He also relates how the min-isters, instead of cheering the people ister in the light of a humiliation for he had previously been a Presbyterian clergyman, besides being a professor in Union Theological Seminary. Apropos of this assertion the theologues are telling a story about a young convert in the Salvation Army, who, carnest and zealous, was imbued with the idea that he must speak to every one on the subject of religion. Tomehing a somewhat austere individby their pulpit utterances, endeavored to terrify them into a state of repent-ance, but usually produced only a feel-ing of helpless horror at what they now looked upon as a visitation of Divine

wrath for national crime—and, con-sidering the course of the Cromwellians in Ireland, it is by no means clear that Touching a somewhat austere individual on the shoulder, he put the usual question: "My brother, are you a Christian?" "Sir," was the reply —

and with some show of impatience — "I'm a professor in a theological sem-inary." But this only seemed to call for renewed effort, and the young man was equal to it. "My dear brother," he continued, "as you value your soul, don't let a thing like that stand be-tween you and the Lord."—Catholic Transcript.

such; all, or most part of which, fore-told directly or covertly, the ruin of the city; nay, some were so enthusi-astically bold as to run about the streets with their oral predictions, pre-tending they were sent to preach to prepare to prepare to the city; and one in particular, who afterwards carried away in the dead carts, and thrown into the common graves of every parish with these hellsh charms and trumpery hanging about their necks, remains to be spoken of as

we go along." Here is abundant evidence to sustain Here is abundant evidence to sustain the contention that the most supersti-tions people in the world then and now are those who had been so loud in hoasting that they had shaken off a system of superstition, and whose suc-cessors to this day never fail to hurl the epithet of people of the Catholic faith.—Philadelphia Catholic Standard -Philadelphia Catholic Standard

THE CHURCH IN EUROPE.

The question whether the Catholic Church has entered upon the twentieth Church has entered upon the twenteen century with increased internal strength had better prospects of ex-tension, has become in Europe, said the Literary Digest, recently, practically a problem of interdenominationa discussion in which both Roman Catho lic and Protestant scholars are partici

According to our esteemed contemporary, Protestant European scholars are by no means a unit in their esti-mate of the strength of modern Catholthe belief was erroncous or strained. mate of the strength of modern Cathol-What they did in their extremity is worth hearing from Defoe. He goes teur, H. S. Chamberlain, predicts that,

A story used to be told of Plus IX

A story used to be told of Phas IX just before the Vatican council. Some one had respectfully suggested that something was not in accordance with Catholic tradition. "Catholic tradi-tion!" said Pio Nono. "I—I—am Catholic tradition." Exactly. I pre-fer the Living Voice of the Living Church to the uncertain testimony of wave on covariant and explorations

Church to the uncertain testmony of wearisome excavations and explorations among the departed, who surely may rest in peace. Catholicism is not an antiquarian stagnation, but a living, breathing, energizing visible, tangible society; ever old—dating from Pente-cost—but ever new; bring out of her treasures, like the householder in the General titblege now and old i' adapt treasures, like the householder in the Gospel, "things new and old;" adapt ing herself in a thousand ways to the ds and necessities of her children in their pilgrimage from earth to heaven, through this vale of tears."-Father

Night is only a tunnel to him who

1.1.1.5



C. Juliande Don't forget the old man with the fish on his back.

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LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th. 1900. Cutor of THE CATHOLIC RECORD To the Editor of The CATHOLIC RECORD, London Onl: Dear Sir: For some time past I have read our estimable paper, The CATHOLIC RECORD, nd congravulate you upon the manner in which it is published. Its matter and form are both good: and a traly Catholic spirit pervades the whole. Therefore, with biessure, I can recommend it to the faithful. Blessing you, and wishing you success.

Althful. ng you, and wishing you success. Hieve me, to remain. Yours faithfully in Jesus Christ. † D. FALCONIO, Arch. of Larissa. Apoet. Deleg.

LONDON, SATURDAY, FEB. 20, 1904.

OFFICIAL.

LENTEN REGULATIONS FOR 1904. The following are the Lenten regula tions for the diocese of London : 1st. All days of Lent, Sundays ex-

Ist. All days of Lent, Sundays ex-opted, are fast days. 2nd. By a special indult from the Moly See, A. D. 1884, meat is allowed a Sundays at every meal, and at one meal on Mondays, Tuesdays, Thursdays and Saturdays, except the Saturday of Ember Week and Holy Saturday.

3rd. The use of flesh and fish at the me time is not allowed in Lent.

The following persons are exempted om abstinence, viz.: Children under from abstinence. seven years; and from fasting, persons under twenty one; and from either or those who, on account of illoth. health, advanced age, hard labor, or some other legitimate cause, cannot ob-serve the law. In case of doubt the pastor should be consulted.

Lard may be used in preparing fasting food during the season of Lent, except on Good Friday, as also ou all days of abstinence throughout the year those who cannot easily procure utter. Pastors are required to hold in their

respective churches-at least twice in the week during Lent-devotions and instructions suited to the Holy Season and they should earnestly exhort their people to attend these public devotions. They are hereby authorized to give on occasions Benediction of Blessed Sacrament. Besides the public devotions, family prayers, especially the Holy Rosary of the Blessed Virgin, should be recited in every Catholic usehold of the Diocese

By order of the Bishop, REV. D. J. EGAN,

Secretary.

A FRENCH ACADEMY PRIZE AWARDED TO A NUN.

It is something notable that at the very moment when the French Government is engaged in closing all the schools in France which are taught by religious orders, the French Academy has awarded to a nun the Montyou prize for virtue exercised specially in

religious lady has been awarded this distinction, which is very highly esteemed by the French people. Facts like this will go far towards convincing the French people of the tyranny of Premier Combes who is engaged in persecuting the nuns, and ought to have considerable effect towards overthrow-

HOME RULE.

ing his government.

There are not wanting signs that the

contest for Home Rule for Ireland will be continued by the Irish Parliament ary party with all the more vigor wing to the great victory secured last year in the passing of the Land Purhase Act.

On the 3rd inst. Mr. John Redmond, the National leader, speaking in the House of Commons on the address in reply to the speech from the throne, declared on behalf of the people of Ireland that " for the Irish party there is no such thing as an alternative policy to Home Rule." He proceeded to detail the various grievances under which Ireland still labors. Notwithstanding the great step in advance which had been taken by the passage of the Land Purchase Act, he incident-

ally informed the Liberal Party that it is a delusion to suppose that they can count on Irish support by promis ing to pursue a policy which will make Home Rule unnecessary.

He admitted that the act of last year was a valuable act which remedied some of the evils of past government ; and some persons seem to think that by this the Irish question is shelved. but such is not the case. No conces sion which may be obtained, or which has been obtained, can weaken the demand for self-government. " The Irish," he said, " would rather govern themselves badly than be governed well by another nation."

This is the true key-note of political liberty. It was the refusal of selfgovernment to the people of the thirteen American colonies which led them to declare their independence in 1776, and it is the fact that self government has been granted to Canada to the fullest extent which has made Canada a self-reliant and prosperous nation, which is now intensely loyal to the British throne; and there cannot be entertained a reasonable doubt that the same effect would result in Ireland if self-government were granted to it. The partial measure of self-government which was accorded to Ireland some years ago in the new powers given to county councils has been found to work well and to have increased the prosperity of the country; but even this is but a small measure of what Ireland requires

that the people may have a fair chance to prosper like the other colonies or peoples who compose the British Empire.

It has been over and over again admitted by Prime Minister Balfour, as it was previously by Lord Salisbury. that the refusal of a Catholic University for Ireland is a gross injustice to the Irish people. In fact the whole system of Irish education is an injustice, for it is under the direct control of the anti Irish majority in the Imperial Parliament, which is besides too much occupied by the great interests of the Mmpire to devote any thought to the day when the new choir made its first st methods of promoting education in

THE CATHOLIC RECORD.

ment's course on the Irish University Question," he said, "is a dishonest evasion of an admitted duty, and a grievance which poisons the life of Ireland, and condemns her to failure in the struggle of nations."

And while all this is undeniable truth, we are informed that on the very day when Mr. Redmond made his lucid speech in the House of Commons, the executive committee of the Liberal-Unionist or Chamberlain party at a meeting held in London decided that the Liberal - Unionist organizations must be continued in order to combat the claims of Ireland, and that " it can only be dissolved by a declaration of the Irish party that they had abandoned all hope of converting Great Britain to Home Rule."

The Irish party will not abandon that hope, and the declaration of the Liberal Unionist Committee will only make the Irish party more resolute. The Land Purchase Act was passed in the face of the most virulent opposition, and Home Rule may come just as suddenly and unexpectedly as did its precursor, the Land Purchase Act.

RITUALISM AMONG NON-CON-FORMISTS.

The non-Conformists of Great Britain have always taken great pride in the fact that they are irreconcilable foes to the use of any ritualism in their worship which might resemble a return to some of the ceremonies of the Catholic Church, and they have been almost to a man the backers of the Kensitites in the war waged by the latter on Ritualism, even giving their material aid towards the acts of violence which the to an open rupture with the French Kensitites perpetrated in endeavoring Government, if it be at all possible, to stop Ritualistic practices in the Established Church of England.

A change, however, seems to be coming over the spirit of their dreams, and in many places of late, practices decidedly Ritualistic have been introduced into some non-Conformist himself very much mistaken. Even to chapels, and the congregations seem to be generally well pleased that such innovations should be introduced ; for they have found out by experience that it is more conducive to piety that there should be something more reverential in public worship than the bare recital of a form of prayers, which is sometimes even loosely and incomprehensibly put together, so as to be rather ludicrous than solemn and respectful to Almighty God.

In the King's Weigh House Chapel, Grosvenor Square, London, which is a Congregational church, a surpliced choir was introduced for the first time on a recent Sunday.

A few members of the congregation at first made objection to the innovation, which, they said, is unwarranted in any non-Conformist religious service, and contrary to all non-Conformist traditions, which are decidedly averse to anything but the greatest simplicity in worship. But the improvement was so decisive as compared with the mundane dresses which have been custom. ary in the past that all objection on the part of the congregation has disappeared, and the innovation will be permanent in that chapel, because it is now found to be more reverent.

Bismarck's attempt to coddle the so-The church was crowded on the Suncalled "Old Catholic movement" into appearance. The choristers, who had successful schism was so farcical that Premier Combes will scarcely venture been well drilled as to what they should do, marched in procession into to imitate him. His present attitude may therefore be regarded as a game of the nave, while the organist played a selection. The boys wore white surbluff in which he must be dismally plices but not cassocks, and sat on beaten-if he has really taken the attibenches in front of the organ. There tude attributed to him. But the were no surpliced girls ; but the reposition is so absurd that we may well mark was made by the London Daily doubt whether it has really been taken. Express, in giving an account of the At least we may doubt it until we have matter, that " in some parts of Amermore detailed and more positive information on the subject by mail. Our ica, surpliced choirs consisting of women and girls as well as men, take readers are well aware that the part in the Methodist and Congrega-European correspondents of the press frequently misrepresent Catholic news, tional Church services. No attempt has been made, however, to include whether by design or because the inwomen among the members of the new formation has not been obtained from King's Weigh House choir." authentic sources of information. We The manner in which the innovation strongly suspect that the information given in the despatches now before us has been received may be judged by the expression of opinion by a member is unauthentic : but whatever may be the attitude of the French Premier and what he thought of the change. He his government, we may rely upon it that "answered dryly," that "it was a they will not get the approval of the Pope for any measures they may atgreat improvement, as there will not be in future such wonderful examples of tempt to enforce which are subversive of artistic millinery displayed in the the Constitution of the Church or which choir seats to distract attention from aim at restricting the divine commisthe sermon, as under the old regime." sion given to St. Peter and his success. This is to say, that the staid ecclesiors to rule the Church of God on astical dress is more becoming to divine earth. service than the fashionable fads which Even the First and Third Napoleons are worn on the streets to attract never attempted to control the Church attention to the person of the wearer. after the fashion in which M. Combes is We may remark that the dress said to have indulged, and this accidental Premier of a year will find sanctioned by the tradition of nineteen centuries includes the cassock, without himself much mistaken if he expects to succeed in such a tyranny. which the surplice is incongruous. If it be true that the Government

they would not need now to take in have existed in the past between the structions in this matter piecemeal. At all events, we may now see that the non-Conformists are becoming aware that the use of a Ritual in divine service is not such a wicked thing as during the last three centuries they would have had us believe.

IMPUDENCE UNPRECEDENTED. It appears that Premier Combes of

France is now attacking the Church in a new direction. We are told in recent despatches that he has presented a sort of ultimatum to the Pope in which he tion may be to which the Catholics are says substantially that the Pope must approve the selections of the French Government, or the Government itself will announce them officially without

his approval. In addition, the despatch tells us, the Papal Nuncio will be asked to leave Paris, the clergy will be forbidden to collect Peter's pence in the churches, and the concordat will be denounced. We can with difficulty believe that these attempts at persecution will be actually attempted, but M. Combes has already proved himself to be so

of the Chamber of Deputies at his back. It is admitted, however, in the despatch that the report which was at first circulated to the effect that the Pope had decided to approve the appointments is incorrect. It is added that the Holy Father hopes to be able to continue the negotiations.

It will be readily understood that the Holy Father is unwilling to come without violating any principle, to arrive at an amicable termination to the dispute. But if M. Combes imagines for a moment that he will be permitted to assume practically the government of the Church in France, he will find the most Catholic of governments, the right to nominate absolutely the Bishops of vacant sees has never been granted. Still less could such a right be conceded to a government which is practically atheistic. Premier Combes has such a stock of impudence that his threat may be carried out so far as his powers go. He may, for example, give to some time-serving clerics the Episcopal revenues and residences. He may even by force instal some such in the Cathedrals as mock Bishops, but we may reasonably doubt whether he will be able to find even so small a number of clergymen who would presume to ac-

cept his appointments. The priests know that the administration of the Church belongs to the Pope, and not to the French Premier, or any civil ruler. Hence, the acceptance of an ecclesiastical office of any kind from the Government without the approval of the Pope or the proper ecclesiastical authority, would be an act of schism, of which we do not believe that any French ecclesiastic would be guilty. Certainly no respectable priest would lend himself to Premier Combes' efforts to create a schism, and if any should do so, he would not be recognized as

Bishop either by priests or people. himself.

Church and the French nation. The Church also has borne the greater part and at Aligarh urged Mahometans to do the same thing. of the burden of educational and benevolent work, and there cannot be the least doubt that the religious education

imparted by the Church schools made better citizens than the secularized education given by the State. Sooner or later, the French people will appreciate and recognize this fact, and so we may confidently predict that the day of retribution will come, and that it will come all the sooner the more violent the presecu-

subjected. It has been already proved by statistics that the religious education given by the Catholic schools is more effective than the education imparted by the State : and over and over again it has been proved that the best nurses in the hospitals and the best managers of other benevolent institutions are the religious sisterhoods. However much the French people may close their eyes to these facts at the present moment they will yet he come acquainted with the truth violent a hater of the Church that it of the matter, and there will then is impossible to foresee what he may do be one more Christian Government with a rabid red-Republican majority to administer the affairs of the nation.

THE NECESSITY OF BAPTISM. M., of Hawkesbury, Ont., enquires

"What is the Catholic doctrine in regard to the condition of infants who die without baptism ?"

Answer. Baptism is necessary to salvation, and therefore children or others dying without Baptism do not enjoy the happiness of heaven. But as infants are not guilty of any actual sin, that is to say, of sin committed by themselves, they are not actually punshed. Hence it is the general belief of theologians that they will enjoy that natural happiness which would have been the lot of a good man if he had not been raised to a supernatural state by the grace of God. St. Thomas maintains that not only infants do not suffer any pain of sense, but also that they do not suffer the pain of loss from the privation of the beatific vision of God which is suffered by those who die in the state of mortal sin which they have committed themselves. It will be also noted that martyrdom supplies the baptism of water, and is called the baptism of blood. For this reason the Holy Innocents who were put to death by Herod, are honored as martyrs by the Church, because by their martyrdom for the sake of Christ they were spiritually regenerated as if they had received baptism by water.

Baptism by water is also replaced by the baptism of desire in the case of those who could not receive the former baptism, but who had the earnest desire to receive it, and were also contrite for the grievous sins which they committed.

There is no injustice to the children who do not enter into heaven for want of being baptized, because the reward given to those who are regenerated by Baptism is a supernatural gift coming from the special mercy and bounty of God, and not from the merits of man

Among the proofs of the necessity of Baptism we may mention the texts of Scripture:

FREEVARY

at a State function at Mandalay, urged Buddhists to cling to their religion,

FEBRUARY 20, 1904.

At the Convention it is stated that there were four thousand native Christians present, and that these joined in passing the condemnatory resolutions which contain the following clause : "Whereas this policy is unduly and

unjustly partial to one religious body by giving a state to its head, be it re-solved that we deplore this new policy of the present Viceroy, and urgently desire that time honored arowed policy of religious neutrality be strictly adhered to by the Government of India."

Lord Curzon's action goes certainly beyond the policy of strict neutrality ; but it seems to us that there is an excess of modesty on the part of the Baptist missionaries when they declare so positively that a Christian Government ought to be content with complete neutrality between Christianity, Buddhism and Mahometanism. Surely a Christian nation might show a preference for the religion of Christ, else what does the prophet Isaiah mean when he says : " And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet: and thou shalt know that I am the Lord; for they shall not be ashamed that wait for me. . . . I, the Lord, am Thy Saviour, and Thy Redeemer,

the Mighty one of Jacob. (Is. xlix. 23-26: King James' version.) We have been accustomed to regard these words as indicating the subjection of governments to Christ our Re-

deemer: but the Baptists appear to think that they are just as applicable to Buddha and Mahomet, nay, even, from the apologetic tone of the resolution, the false God and the false prophet would seem to have somewhat of a superior claim.

Evidently our Baptist missionaries in the far East have no higher notion of the Church of Christ than the rustic sexton who defined it:

"'Tis a tall building with a tower and bells."

THE D'YOUVILLE READING CIRCLE.

It will be a very long time ere the memory of Dr. McGinnis' lecture, on Jan. 27th, will fade from the minds of those privileged to hear it. The following brief summary will rive

idea of the nature of th 'Ideals of Sanctity'' might, at first sight, appear a strange subject for one of the lectures in a literary course, but spirituality and true culture are very intimately associated. A false idea of what constitutes the

spiritual life prevents many people from experiencing its sweetness.

There are two very common errow with regard to the spiritual life; first, to pay too much attention to externals and, secondly, to disregard the external entirely. As soon as the external be comes the end instead of the means it interferes with, rather than aids, the growth of spirituality in the individua soul. In the sixteenth contury an effort was made to do away with all externals—to have the soul communicate directly with God. If the beauty of the world about us speaks to us of God, in sweet, tender tones, why should

life and so gave us what was almost a caricature. This is not true, to so

suffer martyrdom ; but in our time we

quire all a martyr's strength and love.

Love that will make us ask not to be

delivered from temptation, (to be sent

will make us scorn to be found begging,

No. not

off the battlefield, as it were).

we refuse to hear? When we consider the herces of God's Church---the saints--we are im-pressed by the great variety we flad. What a contrast between the child-martyr, Agnes, and the saintly, old, austere Jerome! Yet they are both on our altars. These much be that something? The love of God. If the saints are to help us to feel that love for God which they feel, we must be acquainted with them. How many of us have an intimate, per-sonal knowledge of the life of Our Bles-sed Lord or of even one saint? Some excuse there has certainly been in the

Mast, in Ireland a daily more interest In The Bookman

a good paper deal poems were noted lishman, and one o who has made a are musical, but are pessimistic in On Feb. 29 Mr the Normal School "Some Old I The Idyl "Me the subject for lin nations seem to ha man wiser than h be a sort of media " Vivian that is evil. How a man should hav

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REMARKABLE LET PROTESTANT A LIAMENT.

> The following Belfast News Le quoted title, and Samuel Young, and Nationalist onsiderable inte Sir-Is the con bures of the Old not a danger w those who are au the indiscrimina complex literatu of untrained min a guide? Here antiquity, abo gether, pronound at different perio under different written in diffe regards the Ne tional form till century, and ne culation till af printing in the f he unlettered century know and in times, and is hings which have lacated? Af alled the Reform that movement accept the Ch guide, and wer lsewhere for arst time the only infallible orivate judgmen

was propounded What happen might have be free use of writ much beyond th anlettered. No the present, wh fanaticism, spir of the human j imposing of pri and worse that to an alarming nal doctrines o te which I m chiefly in the vas in existence ment was writt logical issue if think and the region of maititudes do

that thinkers. and are going of authority. widely circulat ands without **Ohristian** socie issued upward That this shou sidering. I s Patriarch of V of the "Socie object of which and since he l aged the hous every part of I of the New To

French territory for the benefit of fering humanity.

This prize is at the disposal of the Academy every year, but it is seldom that this learned body looks to what the religious orders are doing in this regard, owing perhaps to the fact that devotedness and self-sacrifice are expected from monks and nuns as a matter of course, inasmuch as it is their duty to devote themselves to the mitigating of suffering in every form. But from time to time this prize has been awarded to members of religious communities. and this year a member of the community of the Immaculate Conception has been considered as the person who has rightfully earned the distinction.

M. Thureau Dangin, the chairman of the Academy, named several who had distinguished themselves by their acts of self sacrifice and heroic virtue, but in relating the deeds of those who had been eminent for such acts, he declared that, in the judgment of the Academy, Sister St. Charles of the religious order named above stands pre-eminent. This sister has devoted her life to the welfare of the negroes of Equator-

ial Africa, especially at Gaboon. She has been at this work since 1859, having been engaged both in hospital work and in teaching youth the elements of science as usually taught in primary schools, and also domestic economy.

Sister St. Charles showed special devotedness during a violent plague which visited the territory, and it is both on this account, and on account of the length of time she has been leading a life of self-sacrifice, that the prize has been awarded to her. We have no doubt the Socialistic members of the Chamber of Deputies who support M.

Ireland, and as a consequence this question of education has been neg-

lected, and the best educational authorities admit that "the methods and system of primary education in Ireland are the worst in Europe, out of date and unsuited to equip the scholars with the knowledge necessary for the struggle of life."

The amount of overtaxation to which Ireland is subjected was estimated by a Royal Commission some years ago at £3,000,000 (\$15,000,000) per annum. The amount has greatly increased since then ; and besides, the Royal Commission declared that "the poorest districts are said to be overtaxed, while

the wealthier districts are undertaxed, and the local anthorities have nothing to do with the matter."

These are some of Ireland's grievances which have not been remedied. The Irish Land Purchase Act of last year has already so increased prosperity that for the first time in sixty years. the population of the country has increased, whereas during the same sixty years it had dwindled to one-half of its former population. This is an indubitable evidence that the condition of the country has been improved by a single legislative act. But one act does not give and cannot give all the legislation which the country needs, and we know by the experience of the past that

Irish affairs are grossly neglected by the Imperial Parliament; and they will continue to be neglected until Home Rule is obtained. In the debate on the address already

alluded to above, Mr. Redmond bitterly attacked the Government's attitude on education in Ireland, describing it as grossly absurd, and irreparably harmful Combes in his tracks upon the Catho-lie Church, will be indignant that a to the youth of Ireland. "The Govern- access would not have been difficult,

of the congregation who was asked

When the congregation at the King's Weigh House chapel adopted the

occlesiastical dress at all, they should not have stopped half way. We presume they will learn the proper usage by degrees. If they had taken pattern from some Catholic church, to which

proposes also to denounce the Concordat, and to ask the Papal Nuncio to leave Paris, the loss to the Church will be much less than to France itself, inasmuch as French prestige has been

motion.

Unless a man be born again of in common between them. water and the Holy Ghost, he cannot enter into the kingdom of God." (St. John iii. 3-5.)

The original Greek text, tis, any person, shows that the words "a man" mean here "any human being."

"We were by nature children of rath . . . for by grace you are wrath . . . for by grace saved through faith, and this, post for this ignorance. In many cases those who wrote the lives of different not of yourselves; for it is the gift of God.' (Eph. ii. 4-8.) saints, while good and pious persons, still lacked the critical power neces-sary to read the sects of the hidden

LORD CURZON AND THE BAP-TISTS.

great an extent, at the present time. The Life of Our Lord by Father Eliot, for example, is beautiful reading and was Viceroy of India a request was will bring us very near to Our Lord. Many of the saints were called upon to made to him by the Buddhists of Upper Burmah expressing the wish that he should appoint a high-priest of Buddha for that territory who should have also an official seal for the purpose of administering justice in the capacity of a civil magistrate. The territory had that, but love that will make us ask for been at this time just annexed to the courage to stay right there and fight British Empire; but Lord Dufferin the good fight—love in which there is not a shade of selfishness—love that refused the request on the ground that the Government of India had adopted the begging, always begging from our Divine Lord. This love of God would policy of complete religious neutrality, so that none of the contending religious

plaint against the civil authorites. This policy has been apparently re versed by Lord Curzon, who recently, on request, made such an appointment with the very privileges which Lord Dufferin refused to grant. The Baptist an intimate union with God.

In tendering to Rev. Dr. McGinnis the thanks of the audience, Mr. Walters missionaries in Burmah have taken umbrage at this action, and at the expressed the feelings of all present annual meeting of their Conference, which was in session on Oct. 15th and Dr. McGinnis again and again, and yet when he said he hoped we might hear 16th, and at the Convention held at a again.

later date, resolutions were passed The very severe weather interfered with the attendance at the regular meeting on Tuesday last. strongly condemning the Viceroy's

It is also reported that Lord Curzon current events. Developments in the

and comments reading and in lation therein. tains a Divine tion - which "higher criticlearly its in accepted thro intellect, but ance on an or But my ot

point out the from the ig every man is statements oracle. In re House of Lo reign of Once Seripture qu and notes is For the exe cotland for years member New Testame most powerfu all pages to Because Sa he was a Kin Saul his ferred the him and from then the stor the King of thou hast le the man that life shall h people." * Mary, escap will, for th prince and and the Israe "The O (Ezekiel xx) worthy prin five Kings, also in Scrip both inferi Mary, have executed. tion commis Psalms or the mighty ful works of killed all th

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greatly promoted, especially in the East, by the cordial relations which

When the Earl of Dufferin and Ava

factions should have cause of com-

make us more happy than we can imag-ine. Our very sufferings would bring us a supernatural joy. Suffering is always the test of love, and we would be happy to suffer with the Object of our love-Christ Crucified. The saints ere the happiest people in the world. Heaven had already begun for them because they had what they desired-

FEBRUARY 20, 1904.

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Sabbath Day is to be punished by death in a poor, simple person, and the seeking to subvert the Go-pel of Christ not to be worthy of punishment in a notable person?" Another Senator pointed out "how wisely proceeded Solomon to punishment in putting to death his own natural and elder brother." Again, "How much those magistrates were commended who had Mast, in Ireland and in France, grow daily more interesting. In The Bookman for January there is a good paper dealing with the literary output for 1903. Steven Philip's peems were noted. Philip is an Eng-lishman, and one of the very few poets who has made a fortune. His peems are musical, but not cheering. They are nesimistic in the extreme.

are pessimistic in the extreme. On Feb. 29 Mr. White, principal of the Normal School, will deliver a lecture on "Some Old Ideals of Education." The Idyl "Merlin and Vivian" was the subject for literary study. "Mer-lin" is the historic wiseman. All nations seem to have had the idea of a man wiser than his fellows who would be a sort of mediator between God and man. "Vivian" second to the second process of the subject of a second process of the subject of the subject of the subject of a second process of the subject of the subject of the subject of a second process of the subject of the subject of a second process of the subject of the subject of the subject of the subject of a second process of the subject of the subject of the second process of the subject of the second process of the subject of the subj "Vivian" seems to stand for all man. "Vivian" seems to stant for an that is evil. How strange that so wise a man should have trusted her, and yet there is an explanation. B. DOWDALL. that behalf left us in the Sacred Scrip-tures doth appear." This fourteenth Parliament advised Mary's execution.

STRAY THOUGHTS ON THE MIS-**READING OF THE BIBLE."**

REMARKABLE LETTER FROM AN ULSTER PROTESTANT AND MEMBER OF PAR-LIAMENT.

The following letter published in the The following letter published in the Belfast News Letter, under the above quoted title, and from the pen of Mr. Samuel Young, an Ulster Protestant and Nationalist M. P., has excited considerable interest in England: Sir-Is the common use of the Scrip-

private interpretation, is the modern Divine healing theory so successfully worked by Rev. John Alexander Dowie at Zion City, Illinois, near Chicago, who professes to be Elijah the Restorer, and addresses many thousands every Sunday in Shiloh Tabernacle, and who circulates his views weekly in a publica-tion called the "Leaves of Healing," in which Switchne toxts abound to prove tures of the Old and New Testaments not a danger without guidance from those who are authorized to teach? Is the indiscriminate perusal of ancient complex literature to the common man of untrained mind of any real benefit as which Scripture texts abound to prove a guide? Here are a number of books of antiquity, about sixty-four bound tohis healing art by prayer and faith. If private judgment be allowed, gether, pronounced canonical, produced at different periods by different writers, Rev. Dowie has as good a right to be-lieve and propagate his views by quot-ing texts for faith healing in medical under different circumstances and written in different languages, and, as and surgical cases as the scientific world has in holding the theory to be regards the New Testament in tradi tional form till nearly in the second a delusion. It is well known to the police and law courts that many people scattered up and down the religious would being the victims of private century, and never really in much circulation till after the discovery of printing in the fifteenth century. Does the unlettered man of the twentieth scattered up and down the reingroup world, being the victims of private judgment in the interpretations of several passages of Scripture, depend en-tirely on Divine interposition to hear all physical maladies and refuse medical asthe unlettered man of the vehiclet century know anything of the habits, customs and imagery of these early times, and is he fit to interpret writ-ings which have puzzled so many of the oducated? After what is commonly the community. Again, what has pro-duced about 312 forms of religion but called the Reformation, those who joined that movement refused any longer to accept the Church as the infallible reide, and were obliged to cast about form 2 in our daily intercourse with the people of the world we hear all sorts of absurd views, with a text of Scrip-ture to buttress them up. Left to them-selves, are the people not in a fog, a elsewhere for a standard, and for the first time the Bible was chosen as the arst time the Bible was chosen as the only infallible guide, and the right of private judgment in its interpretation was propounded as a dogma. What happened? Just that which

been expected from the night have free use of writings so involved and so much beyond the comprehension of the inlettered. New sects sprang up until the present, when there are about 112, fanaticism, spiritual pride, the defying fanaticism, spiritual pride, the derying of the human judgment, the tyrannous imposing of private opinions on others, and worse than all, the repudiation to an alarming extent of all the cardi-nal doctrines of the Christian religion to which I may refer as contained chiefly in the Apostles' Creed, which was in existence before the New Testa. ment was written. Of course, this is a logical issue if every one has a right think and interpret for himself in the region of the supernatural. To such an extent has this theory carried

such an extent has this theory carlied matitudes down the inclined plane that thinkers, in alarm have gone back and are going back into the Church of anthority. These sacred books are widely circulated at home and in foreign lands without note or comment. One Ohristian society alone during last year

Onristian society alone during last year issued upwards of 9,000,000 copies. That this should continue is worth con-sidering. I see Pope Pius X., when Patriarch of Venice, was the supporter of the "Societo di S. Gerolano," the object of which is to circulate the Bible, and signs he haven here here here

THE CATHULIC RECORD

and always ready to meet Him. --Bishop Colton in Buffalo Union and At a recent meeting held at Nor

IN CATHOLIC SPAIN.

Times.

Whatever may be the shortcomings of Spaniards (and there is no doubt <text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text> that they are slack in some matters), they are never wanting when it is a question of respect to the Blessed Sac-Parliament advised Mary's execution, which, however, did not take effect till the twenty-eighth year of Elizabeth's reign. No one can read "The Crom-wellian Settlement" in Ireland by John P. Prendergast, cr the history of Cromwell by Morley, without being shocked by the cruelty and crime committed under the name of that religion which, by private interpretation, Crom-well believed he had found a sanction for in the Scriptures. A remarkable instance of imposture and fantastic tricks before high heaven, arising from misuse of Scripture by private interpretation, is the modern

in penitential garb and will ask her children to unite with her in consider-

and death. Holy Church would have us enter into our Divine Lord's thoughts and there see revealed His love for every one of us by the atonement He makes in our behalf and the infinite graces He lays up to save us. She bids us realize that as long as we call upon Him to save us by the application in the Holy Sacraments of the infinite merits of His passion, He will heed our call. "It is true," says St. Chrysostom, "that in Heaven, seated upon His throne of glory God gives His care to His angels and saints' and to the grand designs of His wisdom and sanc-tity." But in your home, and within the sanctity of your soul, where you are alone with Him, His one thought rests upon you. His providence and love are intent upon what concerns you and no other. He is all-loving, only to be loved by you, to win your confi-Our Lord's life on earth was indeed a hidden life. For thirty years He lived in the obscurity of Nazareth, and to be loved by you, to win your confi-dence and to induce you to tell Him Patriarch of Venice, was the supporter of the "Societo di S. Gerolano," the object of which is to circulate the Bible, and since he became Pope has encours aged the housebolders of the poor in every part of Italy to possess free copies of the New Testament, but with notes and comments in regard to the correct

awaited with considerable interest. At a recent meeting held at Norfolk House, the Duke of Norfolk pre-siding, in aid of the Cardinal New man memorial church fund it was stated that \$14 000 were in hand or promised. The Archbishop of Westminster said that one of the most encouraging things was the great response from the United States. The Holy Father's devotion to Our Lady has tound still another expression. One of the Immeniate Conception is to be a rich crown of gold with twelve stars of precious stones to be placed on the termone nicture of the Madumas

DIOCESE OF HAMILTON. Official.

LENTEN CIRCULAR OF HIS LORDSHIP THEAL LENTEN CIRCULAR OF HAS LORDSHIP THEAL INSHOP OF HAMILTON. To the Reverend OL rgy of the Dincese: Very Reverenda nd Everende Fathers - The holy season of Leat, now near at hand, should be observed by all the chiltern of the Church as a time specially devoted to prayor penance and good works. It is also a flying time to direct astention to certain duties that should be performs, as well as certain dangers that are to be avoided. Duties To Be Performed. 1. The Easter Daty is of series obligation

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What is to feel ey feel, h them. ate, perur Bles-Some n in the ny cases different persons, hidden almost a e, to so nt time. er Eliot, ing and ur Lord. upon to time we arder --s we re-nd love. be sent No. not s ask for nd fight there is ove that begging, om our d would an imag-ld bring ering is ve would bject of he saints e world.

or them lesired-**IcGinnis** Walter present ght hear and yet terfered

regular ant new

call.

climaxed this spirit of seclasion and retirement by His forty days' prepara-tion for His suffering and death. Did He not do all this to teach us and get us to imitate Him? He needed no solitude to bind Him to His Father,

istance to the danger of the health of

private judgement? Can it be that Divine guidance is granted to every

maze, an indescribable state of un-certainity as regards the supernatural? Yours, SAMUEL YOUNG. Derryvolgie, November 27.

THE LENTEN SEASON.

Soon the Church will clothe herself

ing the passion and death of our Lord and Saviour. To the wilds and the sol-

itude of the desert she will lead us in

spirit and ask us there to behold our beloved Lord fasting forty days and nights in preparation for His passion and death.

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Mrs. Thos. MORKIN, LONDON. There passed away, in this city, on Feb. 20d, one of L ndon's cidest residents Mrs. T. Mor-bon in county Tippenary, Ireland, in 1830, com-ing direct to London with her parents when but ten years of age. Her maiden name was Mary Cooney. In 1855 she married Mr. Mor-stran, who survives her, also her six some who are to a pailbarrers at the functial which 'ook place to S. Pater's cemetery on thin inst. Rev. Father Emery efficiated at the High Muss of among the oldest in the city, having lived for meanly forty years on Richmond street. The sons are 'John of Milwaukee': Edward, of Windsor, and Thos. J., Martin, William and Joseph of this city. May she rest in peace!

NEW BOOKS.

"Letters from the Beloved City," to S. B., from Philip. Published by Longmans, Green & Co., 39 Paternoster Row, London. Price, \$1. by the price to be annoyed by point in the source of the source of

Echoes From the Pines.

Echoes From the Pines. It is to us always a pleasure to receive this charming publication. Echoes from the Pines, The number just to hand is as is everything that emanates from the pene of the gifted puplis of the followers of St. Ursula, repiete with good things. We copy in another column, an article written by Miss Spereman, a daughter of Mr James Sperman of the Customs Department, on the ordination of, Father Laurendeau.

We grow like what we contemplate; let us then contemplate the beautiful and good.

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HADRE TRUTH ABOUT THE CATHO OLIC CHURCH.

BY A PROTENTANT THEOLOGIAN. CCLXXXIX.

It is a good while since I cited any-thing from that Spanish-American paper, the organ of a teading Ameri-can denomination, to which I have given the English name of the Cham pion, not caring to designate precisely the country in which it is printed, or the American church which pub-lishes it. lishes it.

It is some time since this paper con-It is some time since this paper con-tained anything calling for very special attention. However, in a simi-lar paper of Dec. 1, there is an article by one of the Spanish (or Indian) conby one of the Spanism (or Indian) con-verts, which seems to show that the real history of the Reformation is about as well understood among the new Protestants of Spanish America as among the old Protestants of Saxon America, that is, that it is genuinely misunderstood.

isunderstood. My remarks on this late article will involve more or less of repetition of that which I have already repeated several times. However, it is only by "I line upon line" that certain inveterate notions of ours concerning the reality of early Lutheranism can per-

reality of early Lutheranism can per haps be at least loosened in our brains. This writer, whose name is Ibanez, has been considering the question, whether Protestantism is opposed to Patriotism. He vehemently denies this, and with good right. Indeed, it may rather be objected to Protestantism ism that it not only treats nationalism may rather be objected to Protestant-ism, that it not only treats nationalism as a legitimate and in many ways bene ficent sentiment, which it is, but that it often speaks of it as an integral part of the Christian religion, which it as-suredly is not. Indeed, an essential distinction between Christianity and Judaism is, that Judaitm is intrinsic-ally national, and that Christianity is not. No one is really a Jew who is not ally national, and that Christianity is not. No one is really a Jew who is not nationally a Jew, and who does not lament, as the greatest of calamities, that his nation has not now a territory and a government of her own. Re-formed Judaism is simply a deism, or pantheism, or atheism, having little that is Jewish about it, except an im-plocable hatred of Christianity. Zionplacable hatred of Christianity. Zion-ism, and that alone, is genuine and practical Judaism. No one is religiously the brother of

No one is religibusly the broker of a Jew who is not nationally such, and who does not account all other allegi-ance secondary and accidental. Emil Reich, a high authority, decidedly in-timates sympathy with this definition of Judaism. On the other hand, two of Judaism. On the other hand, two Christians are spiritually brethren, however diverse, or even hostile, their mations may be. True, national feeling is sadly apt to warp and abate religious unicy, but this is confessedly an im-perfection, against which the Gospel incessnatly strives. "In Christ Jesus," says St. Paul, "there is noither Greek, Jew, nor Scythian." True, it is strongly objected to the Catholic Church, also, that, her

Catholic Church, also, that, her centre being at Rome, she has in effect become the Italian Church, and is always endeavoring to obtrude Italian-ism everywhere, to the extinction of the distinctive tempers of other na-tional churches. There are few Pro-testants who would not hold that there is force in this criticism, and that it largely explains the revolt of the Northern races from Rome. The great advantage of having a centre of organ-ism is apt to involve certain disadvantages and limitations, which can only be slowly overcome. As Dr. Lambert and Father Phelan have well remarked, the Greeks have been held aloof from Rome for ages under the fear that Latinism will try to swallow them up. Therefore Benedict XIV. and Leo XIII. have held it incumbent on them solemnly to assure the Easterns that they by no means hold Catholicity to identical with Latinism, either in rite, language, or immediate administration and discipline.

When some Pope arises who shall address himself with equal energy to convince the Protestants that Teutonism may enjoy its legitimate distinct iveness without always warring with the ancient centre of unity, and without giving itself over to so many erra-tic negativisms of doctrine, the Reformation will find it much harder than now to maintain itself in its character of a revolt, and much easier than nov to maintain itself so far as it is really a reformation. Meanwhile, those Cardinals, Bishops, and writers, are assured ly not working against Catholicity, but for it, who would be glad to see Sacred College representative of uni-versal Christendom, and Popes once more freely chosen, as in the early ages, from among Italians, Greeks, Syrians, Spaniards, Frenchmen, Germans, or from among the English, Irish, Americans or Brazilians, all which would by no means preclude a general Italian presidency. If such a state of things comes about. undoubtedly Protestantism will be a good deal embarrassed to maintain itself, having so heavily entangled it-self with local nationalisms and inter-ests, to a degree which it is hard to justify as consonant with the Gospel Above all, in its alarmed revolt against Bishops and Popes, it has put its neck so submissively under the yoke Emperors, and Kings, and Presidents, and Governors, that it might well be puzzled sometimes to know what inter-est it has in the Lord's word : "Render therefore unto Casar the things are Cæsar's; and unto God the thing which are God's." It was not without which are God's." It was not without an ominous significance that Cranmer praised Thomas Cromwell for having "loved the King as much as he loved God," and that the Calvinistic Elector Palatine declared : "The conscience of my people is mine my people is mine. To come now to the details of this article. Itsays: "Protestantism rests on three fundamental facts: Christ, the Now assuredly Catholicism also has no meaning apart from Christ, and it allows that nothing can be true which contradicts His word, and that of His apostles. Moreover, saving Faith and Morals, it claims for the Church as wide a liberty as any Protestant body can possibly have, and a much wider To take a Catholic paper is an evi-tit is the best thing for a stricken heart to be helping others.—A. H. K.

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than belongs to the temper of Puritan-ism or Methodism. I need not speak of the Quakers, who are hardly Pro-testants in the historical sense, especitestants in the historical sense, especi-ally as they have always maintained the Catholic doctrine of Justification though more or less troubled by a

Walter Pater, who, not being a pro-fessed believer, maintains a certain detachment of temper, speaks of the sudden sense of enlargement sometimes felt by Protestants in passing over to felt by Protestants in passing over to Roman Catholic communion. Now cer-tainly a sense of enlargement means Liberty. Moreover, that reformed Church which is noted for its "roomi-ness," is precisely the Church against which Evangelicals- excellent people, but not untouched with pietistic nar-rowness-are continually thundering as "Romanism slightly disguised.".

Romanism slightly disguised.". However, our friend Ibanez will deslare that Rome says she rests on the Bible, but that the Reformation rests Bible, but that the Reformation rests on it indeed. Does this mean that Rome is hypocritical, but Protestant-ism sincere? Of course that puts an end to controversy. Maintain that Irenaeus, Clement of Alexandria, Origen, Athanasius, Basil, the two Gregories, John of Damascus, the Hilarys, Cyprian, Ambrose, Augustine, Leo the Great and Gregory the Great, Anseim, Bernard, Aquinas, Bonaven-ture, and all the great and holy livers and thinkers that are in the line of Catholic development, drew from the Catholic development, drew from the Bible only in name, and not in inward intention, thereby making out Chris-tianity, throughout most of its history, t) have been only a fiction and illusion, and it is not worth contending for any

onger. Perhaps though some one may say: Doubtless these wise and excellent Christians meant to follow the Bible, and have done so as concerns the doc-trine of God, the Trinity, Creation, Providence, Incarnation, Redemption, Christian Morality and Evernal Life. However, as concerns various import-ant, though secondary doctrines, they have insensibly diverged widely from Scripture. Now the Reformation, re-taining all the fundamental Christian-tire of Catholican private it has a taining all the fundamental Christian ity of Catholicism, which it had no occasion to revise, has gone back at first hand to the Scripture for every-thing else. Therefore it rests on the Bible more completely though not of necessity more sincerely, than the Church of Rome.

It would be hard to make out from what part of the Bible Luther got his virtually antinomian doctrine of Justivirtually antiholinan doctrine of state fication, so glaringly at odds with Saint Paul, and with the Saviour Him-self. And do the occasional strong words of the Scripture concerning God's omnipotent activity in men's hearts necessarily lead to Calvin's horribile decretum, with all its grisly concomi tants? The truth is, the Reformer first framed their systems-often widely discordant-and then ratified them, as best they could, by Scripture. CHARLES C. STARBUCK.

Andover, Mass.

ASH WEDNESDAY.

The first day of Lent is called Ash Wednesday because on that day it is the custom of the custom of the Catho-lic Church to place on the foreheads of her children blessed ashes made from ner children blessed ashes made from palms kept from the Palm Sunday cer emonies of the previous year. The priest prays over the ashes, asking Al-mighty God, Who once granted His pardon to the Ninivites doing penance in sackcloth and ashes, to grant unto in sackeloth and ashes, to grant unto us so to imitate their penance that we may follow them in obtaining forgive-ness. Then, after sprinkling the ashes thrice with holy water, saying. "Thou ness. Then, after spinking the assess thrice with holy water, saying. "Thou shall sprinkle me, O Lord, with hyssop and I shall be cleansed: Thou shalt wash me, and I shall be whiter than snow," he incenses the ashes thrice, and then places them on the foreheads of the people kneeling at the sanctuary

rail, saying to each one the solemn words of the "Memento, homo": " Remember, O man, that dust thou art, and unto dust thou shalt return." It is a noticeable fact that on Ash Wednesday the churches are crowded For greater grace will always be for the receiving of ashes, as likewise on Good Friday for the kissing of the cross. These two occasions seem to to have power to call forth in a pecuthe Catholicism of the har manner the Catholicism of the people, and it is a marvelous sight to watch the throngs that press forward to the rails to fulfil these ancient cus-toms of their old mother Church. It will liar manner be well for us all to drive home to our hearts the deep, underlying significance of this reception of the askes, tl e sign of decay and death. In this connection we would urge upon our readers the benefit they would experience in following carefully the sacred offices of the Church's holy seasons in her author-ized manuals. Each devout Catholie ized manuals. Each devout Catholic who desires to be an intelligent Catho e as well, should own, at least, the Manual of Prayers for the Use of the Catholic Laity," which was prepared and published by order of the Third Plenary Council of Baltimore, and the Week Book" which contains at Holy length the sublime offices of those sol-emn days which make up a week that is other week in all the year .-Sacred Heart Review.

THE CATHOLIC RECORD.

FIVE-MINUTES SERMON. Seventh Sunday after Epiphany.

THE FRIENDSHIP OF GOD. "I will not now call you servan's; for t'e servan's knoweih not what His Lo d doth. Bu: I have called you fierds; because all birg; whatsoever I have beard from My birg; thave made known to you." (St. John

cv. 15 Could our Blessed Lord be plainer? The proof of His friendship is plainly stated; it is the knowledge of the truth. stated; it is the knowledge of the truth. What we call the faith is the founda-tion of the divine friendship; a clear knowledge of things divine revealed by the Father of Light through His only beggotten Son, accepted by us and to lieved with a spiritual power of under-standing far above nature's powers. I think, brethren, that you know something of that primary Christian virtue of Faith, and also of the state of mind it produces. So I want you to

virtue of Faith, and also of the state of mind it produces. So I want you to consider the meaning of those words, "But I have called you friends." Friend is a tender name, and friendship is a precious title. To be sure we are children of God by the grace of divine faith. But haven't you noticed that children sometimes feel awkward and timid in the presence of their father? But there is no such estrangement be-tween one in the state of grace and His Heavenly Father. Has he been a Heavenly Father. Has he been a deadly foe of God and then sought reconciliation? No unpleasant awkreconciliation? No unpressant awa-wardness remains; no bitter recollec-tions rankle in God's memory; the for-giveness is perfect. The very need of contession and penance makes it but the more perfect, for it gives us some shadow of right to the sweet title of friend. Sinner! if you will return to the divine friendship all will be for-

gotten. There is no such thing as even a respectful timidity: the freedom and familiarity of a friend is added to the rights and duties of a son. True friendship produces equality, and divine grace so raises us above the state of grace so raises us above the state of creatures, by which we are only ser-vants, that we have a sort of equality with God. We are children of God; we are brethren and co-heirs with the Eternal Son of God, making us worthy, in a really true sense, of God's inti-mate friendship. Is not this a great wonder? Do you think that you can were do show your appreciaever do enough to show your apprecia-tion of this friendship? Well might st. Gregory the Great say: "Oh! how wonderful is the mercy of our Creator; we are not even good servants of His, and now He calls us His friends!"

friends St. Augustine, in his Confessions, mentions an occurrence that had much to do with his conversion: Two young men were members of the court of the Roman emperor, seeking the imperial favor, the monarch's friendship being the highest ambition. Happening one the highest ambition. Happening one day to enter a lonely cottage together, they saw a little book on the table. It happened to be the life of St. An-thony of the desert. They read the through and were charmed with book book through and were charmed when it. It showed them how that wonder-ful saint had sought the divine friend-ship, and with how great success. "Whose friendship do we strive after?" they said to each other. "For after?" they said to each other.

the obtaining of whose favor do we dedicate our whole lives? That of an dedicate our whole lives? That of an earthly monarch, whose friendship is full of danger and rivalries and blood-shed, and at best must pass with him-self into the grave." So they resolved to quit the court, and in retirement and prayer to cultivate an intimate and delicitied mines with the threat of and prayer to cultivate an intimate and delightful union with the truest of friends, our Heavenly Father. Breth-ren, the friendship of no mortal being, even the purest and noblest, can ever satisfy your hearts. God alone can be such a friend as you need, and if you like, His friendship is yours to have and to extain for ever. and to retain for ever.

IMITATION OF CHRIST.

OF A PURE AND FULL RESIGNATION OF OURSELVES FOR OBTAINING FREEDOM

OF HEART.

wilt thou gain.

Let there be light!

God is Reigning.

The law of attraction is greater than the law of revulsion, organization is greater than disit tegration, good than

Do not forget that the world came out of chaos; and out of the confusion of your hopes and purposes a new life

will yet arise, like a continent out of the sea. It may be your Patmos, but it will also be the gate of heaven.



has stood the most exacting tests o several generations. It is so easily assimilated that the most delicate baby thrives on it. Made only of pure cow's milk, and needs only water to prepare it for use. Let us send you, free of charge, a sample package of Nestle's Food containing sufficient for eight full

cals. Send us a postal card. LEEMING MILES & CO. Canadian Agente MONTREAL



Some time ago we showed that we were obliged to render to God not only were conject to render to do not only an interior but also an exterior wor-ship. This for the reason that man is a being composed of both a soul and a body. Both are the work of God, therefore both must render God, their Creator, this honor. As in the very first of God's commandments we were charged with rendering Him this in-terior worship, so in the third, "re-member thou keep holy the Sabbath day." we have enclosed

day," we have enjoined upon us the obligation of exterior worship. It is for this very purpose that a particular day of the week was set apart and wholly dedicated to God.

and this too, from the very beginning of the world. "Six days thou shalt labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God." The word Sabbath means rest, commemorating God's act on the seventh day of creation. In the Jewish calendar this day corresponded with

Here we observe that our Sabbath is of a day different from that of the Jews, and it may be a matter for enquiry. Why, then, and by whom, may be asked, was the change made? Briefly the answer is that the ceremonial part of the Mosaic law was to cease at the death of Our Lord. To indicate, there-fore, that all the Jewish ceremonies were at an end; to commemorate the resurrection of Our Lord ; the descent of the Holy Ghost and the establishment of the reign of Christ in the New

Law, the Apostles changed the Sabbath from Saturday to Sunday, the universal day of rest and worihip for the Chris tian world. In addition to rendering God our ex-

terior worship on this particular day we should also pay Him homage every day. The reasons for this we saw when reviewing the petition in the Lord's Prayer. But it was this day which the of HEART. Leave thyself, son, and thou shalt find me. Stand without choice or any selfseek ing, and thou wilt always gain. For greater grace will always be

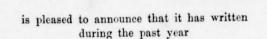


NORTH AMERICAN LIFE ASSURANCE COMPANY HOME OFFICE: TORONTO, ONT. JOHN L. BLAIKIE, President, L. G@LDMAN, A.I.A., F.C.A. Managing Director.

W. B. TAYLOR, B.A., LL.B., Secretary.

plain fully.

Forging Ahead In tendering to its policyholders and well wishers The Season's Hearty Greetings The MUTUAL LIFE



OVER FIVE MILLIONS

of good Canadian Business; and that in all other respects the Company has had a most successful year.

"Strange Things Get Printed." If all newspapers were as sensible as the Christian Register (Unitarian) they would not make themselves ridiculous so often. The recent sensational reports of the finding of millions of dollars in the Vatican moves our esteemed contemporary to remark :

"Strange things get printed. Hun dreds of newspapers, without giving thought to the matter, published the report that an electrician in the Vatican, making some repairs, found in a hole in the wall \$1.800,000 in gold, a hole in the wall \$1.800,000 in gold, supposed to be left by the late Leo XIII. As that amount of gold would weigh about 7,000 pounds, it would be interesting to know in what way it was secreted in the cavity made for the elec-tric light wires."-Sacred Heart Review.

ALWAYS A GOOD FRIEND — In health and happiness we need no friend, out when pain and prestration come we lock for friendly aid from sympathetic hands. Those hands con-serve us no better than in unbling in Dr. Thomas' Eelectric Oil, for when the Oil is in the pain is out. It has brought relief to thousanos who without it would be indeed friendlees.

Worms derarge the whole system. A Graves' Worm Exterminator de worms, and gives rest to the sufferer. costs 25 cents to try it and be convinced. It only

AN END TO BLICOUS HEADACHE - Billious-ness which is caused by excessive bile in the stomach has a marked effect upon the nerves, and often manifests itself by severe headache-This is the most distressing headache one can have. There are headaches from cold, from fever, and from other cause, but the most excruciating of all is the billows headache

Who could not otherwise leave an estate which would yield an in-come equal to the immediate needs of his family is enabled to do so by CHATS WITH

Advising The In one of the lar this country is a man, who is at department. Wi service of the con he was green and given the poorest

FEBRUARY

artment. The very first ment by the comp been at work in th years approached good advice. od advice. " Young fellow.

words in your ear This company is tion, that regard many machines. many machines. ence how hard yo So you want to do sible and retain advice. This is man who works any especially fi strength. Don't

strength. Don't The young ma "advice," and struggle with him the best and the whether he rec from the company At the end of raised his wages a more responsib year he was get arr than when h years he was hear

ent ; and the scended to give vice " was work same figure that eleven years before This is not a little boy who die young man who blood to-day.--

A KIII Self-control is ive of anger. I in judging of inc on one are cond A common exci calling of a disa just what this i that it is silly to it. You are an are afraid some

characterization absolutely sure putation, the e more effect than or a word in that you did no no real effect a allow it to have loes not alter t the least. Anger becau

work wrong doe It does not un the erring one the error than of what is winnerhod of doin energy could spent than in a Whatever the usually be for proof is that are always apo when the matt Cultivate a ha ' judg morrow angry explosio minimum. Cul eral, and part ard all toward all peo will soon find i any of them. disappear by same attitude killing emotion to destroy y shorten your b found within thinking and a Be a He

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certain period, for the balance of bis lifetime. If you are interested, we would be pleased to have one of our

representatives see you and ex-

OF CANADA

T mperance Watchwords from Cardinal Manning.

greater than disit tegration, good than evil, virtue than vice, heaven than hell, God than Satan. Then why grow mis-anthropie and hard of heart? There is a beneficent Ruler about all and a wise purpose at the heart of all. When clouds and darkness are round about him we should remember that justice and judgment are the habita-tion of his throne. The Lord God Om-nipotent reigneth. The Spirit of God moved on the face of the watars and If there be anyone present who likes drink, I will ask him: "How long will you go on with it, and what will be your end?" If a young man has the love of drink and does not give it up, moved on the face of the waters and in the midst of the darkness He said : the chances are a hundred to one agains \tilde{v} him. He will go on little by little, and he will find at last that he has his master !

What it Means.



tion to man. Six days He assigns us added to thee, when thou hast perfectly for our temporal interests, asking but given up thyself without resuming thyone for Himself and our own spiritual Disciple. Lord, how often shall I self again.

welfare. If there were no positive commandment, therefore, gratitude would prompt us to holy observance of resign myself, and in what things shall I leave myself? Christ. Always and at all times; as the day.

To insure this result the Church has Convist. Always and at an object, is a set of the so also in great; I make no exception, but will have thee to be found in all things divested of thyself. Otherwise how canst thou be mine and I thine, unless thou be both within prescribed that he must all hear Mass on that day under the penalty of mortal sin. But are there not many dere-lics? — many who do not comply with the law at all and many whose compliand without freed from all self-will? nce fulfils the letter, not the spirit of The sooner thou effectest this, the ance fulfils the letter, not the spirit of the law. To hear Mass means to hear all, not a portion of it. It means to hear it reverently, understandingly, at-tentively and with devotion. Reverently means in modest raiment better will it be for thee; and the more fully and sincerely thou dost it, the wilt thou please me and the more

and becoming postures - not in gau y garments that are sin-suggesting, nor arments that are sin-suggesting, for in attitudes arranged for the devil's camera. Understandingly means with a full appreciation of the various parts of the great mystery. Attentively means following closely the priest from a prayer-book — not in hypocritical a sumption of a prayerful knowledge we do not possess, nor in gazing about to the scandal and distraction of our neighbor. Devoutly means that we neighbor. Devoutly means that we offer ourselves with Our Lord, earnestly asking for the grace to imitate His example and keep our lives in accordance with His gospel. And this at tained means that we shall be able to keep holy not only the Sabbath, but also the other six days of the week and thus secure for ourselves a holy eter nity.-Church Progress.

Poverty is full of potent virtues. It a a sort of discipline, the ascetic rul of God's providence. They that are poor are already unconsciously under a a disciple of humility and self denial.

If you believe that nature is hostile and God has been unjust, go off and commune with your heart and see if it is commune with your neart and see in it is not your own sins or follies that wreck your lives rather than society, nature or God. The conclusion to which the greatest men of human history have

excruciating of all is the billous headache, Parmelees Vegetable Pills will cure it —cure it almost immediately. It will disappear as soon as the Pills operate. There is nothing surer in the treatment of billous headache.



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CHATS WITH YOUNG MEN.

Advising The " Greenhorn."

In one of the large railroad offices in In one of the rarge rainout oncourt this country is a comparatively young man, who is at the head of a large department. When he entered the service of the company five years ago he was green and awkward. He was poorest paid work in the degiven th

partment. The very first day of his employ-ment by the company, a man who had been at work in the same room for six years approached him and gave him good advi

yood advice. "Young follow. I want to pat a few words in your ear that will help you. This company is a soulless corpora-tion, that regards its employes as as many machines. It makes no differ-ence how hard you work or how well. So you want to do just as little as pos-sible and retain your job. That's my advice. This is a slave-pen, and the man who works overtime or does our generally fine work wastes his

man who works overtime or does any especially fine work wastes his strength. Don't yea do it." The young man thought over the "advice," and after a quiet little struggle with himself he decided to do the best and the most he knew how, whether he received any more pay

whether he received any more pay from the company or not. At the end of a year the company raised his wages and advanced him to a more rasponsible position. In three year he was getting a third more sal-arr than when he began, and in five years he was head clerk in the depart-ment: and the man who had conde ent; and the man who had conde scended to give the greenhorn vice " was working under him at the same figure that represented his salary

same figure that represented in starty eleven years before. This is not a story of goody-goody little boy who died early, but of a live young man who exists in fiesh and blood to-day.—Sacred Meart Review.

A Killing Emotion.

Self-control is, of course, a preventive of anger. Logic and deliberation in judging of incidents and their effects on one are conducive of self-control. A common excitant to anger is the calling of a disagreeable name. Think just what this is, and you must decide that it is silly to lose your temper over it. You are angry really because you are afraid somebody may believe the characterization is true. Were you absolutely sure of yourself and your re-putation, the epithet would have no more offect than the having of a doc more effect than the barking of a dog, or a word in some foreign language that you did not understand. It has no real effect at all, only what you allow it to have in your own mind. It does not alter the facts in the case in the least. Anger because someone has done

work wrong does not help matters any. It does not undo the mistake or make the erring one not less likely to repeat the erring one not less intery to repeat the error than would a careful showing of what is wrong, and the proper method of doing the thing. Your own energy could be far more profitably spent than in a fit of temper.

Whatever the cause of anger, it will usually be found to be trivial. A usually be found to be trivial. A proof is that quick tempered people are always apologizing the next day, when the matter looks very different. Cultivate a habit of forming this "tomorrow" judgment to day, and your angry explosions will be reduced to a minimum. Cultivate optimism in gen-eral, and particularly loving thought toward all people you meet, and you will soon find it hard to be angry with will soon find it hard to be angry with any of them. Jealousy and hatred will disappear by the cultivation of the same attitude of mind. Whatever the killing emotion that you are allowing to destroy your happiness and to shorten your life, the remedy can be found within yourself, in your own thinking and acting.—Success.

Be a Hero Where You are.

yet ind one's self torever doubting whether now is the time and this the place to begin to fight. "I knew that I was mean for a contest," wrote Stevenson to Meredith, "and the powers have so willed that my battlefield have so willed that my battlefield should be this dingy, inglorious one of the bed and the physic bottle." But, glorious or not, it was the only battle field open to him, and he wasted no time sighing for others. How many men have carried high ideals through life, but ended as utter failures all for must at the 'f conjug roughness'' of want of the "saving roughness" of taking up with some particular work. They were eager for battle, but insisted on having just the right place to fight it out in, which in too many cases has meant little more than a place where there were plenty to look on and applaud and encourage. Dwelling too much on old heroisms, on battles already fought and won, and get-ting to admire traditional difficulties, but scorning the difficulties right in front of them, they could, with right front of them, they could, with right good will, have embarked on the en terprise of being Ignatius Loyola, or Daniel O'Connell, or Charles Carroll of Carrollton—all of whom proved it per-fectly safe to be themselves. But when the newcomer turns to the mat-ter of being himself in his own lot or circumstances it is ant to seem either circumstances, it is apt to seem either too daring or too tame and unadven-turous. Let him try it, however, and keep at it long enough and he will find it sufficiently exciting. The number of fascinating invest-

ter, and very shortly, if he continues to do his best work, he will find him-self not caring much about where he is, but caring a great deal about how he does his work, and wondering how much time he can get for it. His ideals begin to confide new things to him under the very treatment which he feared would extinguish them.

OUR BOYS AND GIRLS. COAINA, THE ROSE OF THE ALGONQUINS.

By Anna H Dorsey. CHAPTER VI. THE IROQUOIS LODGE.

water and forest, in mugic and omens Coaina had no difficulty in finding the lodge designated in the letter. She who worshipped corn as a deity, and adored fire ; who were unscrupulous in paused a moment to rest, having walked very rapidly, then lifted the curtain of deer skins which hung over their morals, and believed in no higher law than obedience to their chief, and a due observance of their traditionary the entrance, and walked in ; but she found no one there except an old woman, who feebly smoked her dirty pipe as she crouched in a corner upon a

bed of bear skins. "Where is Father Etienne ?" asked

Coaina gently. But the old squaw was deai, and only stared at her with her bleared eyes.

By and by a lad came in, who, when he saw Coaina, started to run out, but she caught him by the arm, and asked : "Where is Father Etienne ?"

"He says you must wait. He will " It is good," she answered. "But

who is ill?

who is ill ? "Hush sh-sh !" said the old squaw, seeing that they talked, and pointing towards the inner recesses of the lodge, which were curtained off with skins. " Are they very ill ?" she asked the

lad. " Ugh !" replied the lad, hortly and sullenly, for he had glanced at the old squaw in time to see her shaking her shrivelled fist towards him—a warning which he knew from experience was not to be despised ; then he slunk out of the lodge. Coaina, thinking only of the object which led her there, and nothing doubting but that Father Etienne would of the Church, there is one suprem come presently, took out her rosary, and, holding it beneath her mantle, began the decade of the five sorrowful mysteries; offering her intention for the dying ones she had come to assist. She drew back into an angle formed by Jesus Christ. From the first moment of His mortal existence to the last moment upon the cross, Jesus Christ was God, as He is traly God now in heaven and in the Blessed Sacrament. The S.cond Person of the Most Holy Trinity, the Eternal Word, through Whom all things were made, and with-out Whom was made nothing that was made, He, God of God, Light of Light, were God of yery God, and consubstan-She drew back into an angle torder of the irregular wall of the lodge, and partially concealed by a bark-covered cedar post which helped to support the roof, she closed her eyes, and was soon lost to all her strange surroundings in her devout meditations upon the august dolors of Mary. The sound of muffled footsteps, and that soft, indescribable rustle of garments, roused her atten-tion, and thinging that Father Etienne had come, she unclosed her eyes, but saw, instead of Father Etienne, a crowd of dusky forms, whose hideously painted faces and gaudy attire, whose keen, cunning eyes and gleaming hatchets, filled her with perplexity and alarm. Among them, in the centre of the group, she recognized Ahdeek. According to the ways of her people, Coaina seldom showed either surprise or alarm, and

now she calmly arose, and stepping for-ward, asked once more : "Where is Father Etienne?" "He is not here, To-hic. This is a strange place to seek him," he replied. "He sent for me here. Here is his letter," said Coaina, as a cold sensation thrilled through her heart. Abdeek took the letter, while a gleam of triumph shot across his swarthy visage, pre-tended to read it, then tore it into pieces, and scattered the fragments with a scornful laugh. "So," said a leering old chief, "the

Algonquin Christian can come to the lodge of the Iroquois medicine man, to see Taho. What will the man of prayer say ?" "I came here to see two Iroquois

It is possible to thoroughly accept the principle that life is a battle, and yet find one's self forever doubting them." she replied, with an undaunted look, as she attempted to pass the group of Indians, for the purpose of leaving the lodge. But instantly a score of bright hatchets and knotty clubs were lifted over her head. Startled and ter lifted over her head. Startled and ter-rified, but outwardly calm and brave, she folded her hands upon her breast, and looking full into the grim faces which scowled around her, she asked, in a clear and distinct tone: "By what right do you hold me prisoner?" "By my will !" said Ahdeek, and every one of his dusky satellites re-sponded "Ugh !" "You have curled the lip in scorn of the chief of the Irothe lip in scorn of the chief of the Iroquois," Ahdeek went on to say ; "he is strong, and not to be driven off like a

THE CATHOLIC FECORD.

to the lodge, while two kept watch on each side of Coaina, watching her faint-

est movement. There was no hope o

TO BE CONTINUED.

have dug for me

hands towards him, "be generous, and let me go hence in peace." "You are my captive until the day dawns. You shall have a new baptism, Coaina, then I will conduct you safely let me go hence in peace." "You are my captive until the day dawns. You shall have a new baptism, Coaina, then I will conduct you safely heme. You are safe, To-hic, unless you do yourself hurt; only be quiet in the trap into which you are snared," he said. He then gave a brief order to the savages around the entrance view. "YOU WILL BE A PRIEST " savages around to guard the entrance

PIUS X. TO A YOUNG NEGRO STUDENT OF THE PROPAGANDA.

It is pretty safe to say, remarks the Ave Maria, that no other C thole who has had the privilege of an aud-ence with Pius X. has been so vividly est movement. There was no hope of escape, for this swarthy crowd was composed of those among the Iroquois who still rejected Christinity; who be-lieved in the traditionary fables of their people, the superstitious rites as sociated with their worship; who had no limited faith in the critical partice of the impressed by the experience as a young negro student of the Propaganda. This African youth arrived in Rome recently, in company with one of the White Fathers from the Tanganyka unlimited faith in the evil spirits of the mission. Being present with two of the Fathers at a collective audience in the Vatican on the following Sunday, he attracted the attention of the Holy Father, who inquired who he was a due observance of their traditionary customs. "Ahdeek," she said, in a solemn and impressive tone, "Ahdeek, you have betrayed me. You have snared me like a simple cony of the forest; but re-member that my God is powerful—that He will bring to nought your wicked-ness, and make you fall into the pit you have due for me." Informed that the youth had come to Rome to pursue his theological studies, Pius X. regarded him fixedly for some time; then, tracing on the young man's forchead a large cross, he said: "Yes, you will be a priest." He then placed both hands on the youth's curly head both hands on the youth's curly head and kept them there a moment, as h

implored a benediction upon this candi-date for the sanctuary. The young Negro had remained silent, but he had "Let Him help you now, To hic." said Ahdeek, scornfully. "Now's the contemplated with reverence the Pope who treated him so kindly. "What is your impression?" asked the mission-ary as the Holy Father moved on. "I black Exthen that there is not on time !" "In His own good time will He deliver me. I adore His will, and await His coming," she said, clasping her hands together, and looking upwards think. Father, that there is not on earth another man comparable to him whom I have just seen." A few minwith a gaze so supernaturally bright that one would have thought her sight penetrated far beyond the night, and beheld the face of the great Deliverer utes later, as they were leaving the Vatican, he added: "If I wished to represent to myself our Blessed Saviour, of Whom she spoke. "She talks of the great Manito," they whispered around her. "She has the heart of a warrior." I should willingly figure Him under the image of Pius X."

Prayer.

There is nothing to prevent a woman whilst using her distaff or weaving her cloth from lifting her thoughts heaven-THE DIVINITY OF JESUS CHRIST. ward and invoking God with fervor there is nothing to prevent a man or In all our study of Holy Scripture, his way to the market place, or one who is traveling in solitude, from pray-ing devoatly, or a man sitting in his shop and stitching his leather, from of and in all our research into the history factor of which we must never lose sight; and that is, the Divinity of Jesus Christ. From the first moment fering his soul to his Master. God is not ashamed by the place. — St. John Chrysostom.

> A fool always finds a greater fool to admire him.-Boileau.

very God of very God, and consubstan-tial with the Father, condescended, estion ; the medicine must act upon for love of our sinful race, to come down gestion; the medicine must act upon the digestive organs—not upon their contents. Medicine should not do the stomach's work, but should make the stomach do the work nature intended it should do. Dr. Williams' Pink Pilk from heaven; He was incarnate by the Holy Ghost of the Virgin Mary, and was made man. Yet, all the while, in Mary's womb, in Bethlehem's marger, in Egypt's exile, in Jerusalem's temple, in Egypt's exue, in Jerusalem's temple, in Nazareth's workshop, in Gethesa-mane's garden, on Calvary's Cross, in Joseph's tomb, Jesus Christ was God, the Second Person of the Ever Blessed Trinity, incarnate Holiness, incarnate Wisdom, incarnate Love, the Almichter Wisdom, incarnate Love, the Almighty and Eternal God. Such is the fixed unalterable, absolute truth as contained in the teaching of the Catholic Church. Moreover, we are to remember al-ways, distinctly, that while the Second Person of the Most Holy Trinity assumed to Himself our human nature, body and soul, He did not take to Himbody and soul, He did not take to Him-self a human personality. Around this point of true taith the Nestorian her-esy raged; against the Nestorians the Catholic faith was formulated at the great Council of Ephesus, proclaiming forever that Mary was truly "the Mother of God." There never was a moment when our Lord's perfect human coult was without its perfect human hody. soul was without its perfect human body (of course, until that most awful separ

of the trouble." Dr. Williams' Pink Pills cure not only indigestion, but every trouble due to poor blood and shattered nerves. They will not fail if the treatment is given a fair tight Physical Physica ality; and God Himself was numbered with the sons of men. This is what gives to Jesus Christ, to His life, His character, His story, the transcendently absorbing interest, the unceasing fascination, the amazing and unequalled importance it has had for the world for nineteen hundred years, Man may deny His divinity, scoff at the site base of the state of the state of the state of the state the world for nineteen hundred years. six boxes for \$2.50 by writing The Dr. Williams' Medicine Co., Brockville, Ont.



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do this as no other medicine can. They tone up the stomach, restore the weak ened digestive organs and promote natural digestion. There is no doubt about this—it has been proved in thou sands of cases that Dr. Williams' Pink Pills care indigestion, when all other medicines fail. Mr. Elecar Robidoux, St. Jerome, Que., offers his testimony to substantiate this. He says: "For to substantiate this. He says. For some years I was a great sufferer from indigestion. My appetite became irregular, and everything I ate felt like a weight on my stomach. I suffered much from pains in the stomach and began the use of Dr. Williams' Pink Pills, and these, after taking them for about two months, completery curved me. It is nearly two years since I dis-continued the use of the pills, and I have not since had the slightest return of the trouble."

AFTER AN ORIGINAL PORTRAIT BY JOHN F. KAUFMAN. Price, by mail, 50 Cents. Size, without margin, 18x24.

The number of fascinating invest-ments to day is another of the difficul-ties in the way of decision and action. One naturally wishes to put his efforts where they will count for most, and to get in as many elements as possible. But whatever a man takes up with, he must reckon on regrets. Things re-nounced are sure to gather up all their fascination and glumor and follow us fascination and glamor, and follow us with them as we go to our chosen task and place. But, admitting that the opportunity before him is not ideal, let a man for-

get that others are doing, and go in. Let him stay there until his opportunity begins to rouse him and challenge him, till he has put enough of him-self into it want to get it back, and,

dog !" "Have I ever harmed you, Ahdeek "

"Have I ever harmed you, Ahdeek? It is not the part of a brave chief to make war against a defenceless woman. Let me flo tree," said Coaina. "Listen, Coaina. My lodge is empty. I have no one there to light the fire upon my hearth; no one to dress the skins that I take in hunting, a coefficient of the and yonigon. I med dress the skins that I take in interest or cook my fish and venison. I need you. Be my wife. You shall have all that the daughter and wife of a great chief needs. You shall not toil. You shall have the softest furs of the stone-shall have the softest furs of the stoneshall have the softest furs of the stone-marten and fitch; your robes shall be decked with sables which I will fetch from the dark Suagany; and your couch shall be spread with the soft skins of the beaver. You shall have the brightest beads, fringes of gold and silver, stuffs with all the colors of the rainbow, and plenty all the year round. Will you come to my lodge, Coaina?" said Ahdeek, hoping to dazzle her by his boastful promises. "No, Ahdeek. No. I am already,

dazzle her by his boastful promises. "No, Ahdeek. No. I am already, in the sight of h aven, the spouse of Tar-ra-hee, the chief of the Algonquins. Even were I not, I would not come in-to the lodge of an unbeliever," replied Coaina, still standing bravely erect.

self into it want to get it back, and, like many another investor, finds that he cannot without putting in a great deal more. Then he will begin to deal vitally and feel really about the mat-

body were united to the Divine Person-ality; and God Himself was numbered

the world for nineteen hundred years. Men may deny His divinity, scoff at the Catholic faith in regard to Him, talk of His beautiful humanity alone, seek to criticize, analyze, dissect His history as they will, and call Him "only a man though greatest among men." Catho-lics know that it is precisely His Divin-

ity joined to our humanity, His divine Personality hidden but absolutely there, that has the power to evoke this tremendous interest in whatever shape expressed, that centres around Jesus Christ.

Christ. Consequently, we perceive clearly that He always knew His mission, His purpose, His work on earth. For that, He came to earth; and He knew it as He came to earth; and He knew it as perfectly in Mary's womb as He knew it on Calvary, when dying for our sake. All through His earthly life, and through every moment of it, He knew that He was the Saviour as He was the Maker of our race. He had stooped to our lowliness, with an absolute humil-ity that the humblest among us can never equal. God was made man, and walked hidden in our flesh; He was act ually our weak, suffering, patient Brother among us, bearing our sins in most awful anguish; for God alone can fathom the weight, the horror, of our most awini anguish; for God alone can fathom the weight, the horror, of our sins. As, in dread reality, He bore them in His own body on the tree, so, all His life He bore them, clearly real-izing all the borden meant. How do we know these things? Is it

because modern research discovers them, or because modern thought acto the lodge of an unbeliever," replied Coaina, still standing bravely erect. "The chief of the Algonquins would rather marry my old grandmother there than you. Coaina. The eagle will never mate with the carrion-crow. Tar-ra-hee despises ycu. What will he say when he knows where you spent the night ?" asked Ahdeek, with a malicious grin.

THEY ARE NOT VIOLENT IN ACTION, ---OME persons, when they wish to cleanse the stomach, resort to Epsom and other purgative seals. These ar-speedy in their action, but actre no permanent good. Their use produces incipient chills and if presisted in they injure the stomach. Nor do they act upon the inter-tines in a beneficial way. Parmelee's Vege-table Pills answer all purposes in this respect, and have no superior.

and have no superior. So rapidly does lung irritation spread and deepen that often in a few weeks a simple cough culminates in tubercular consumption. Give heed to a cough, there is always danger in delay, get a bottle of Bickle's Anil Con-sumptive Syrup, and cure yourself. It is a medicine unsurpassed for all throat and lung roubles. It is compounded from seve al h-rbs cach one of which stands at the head of the list as exerting a wonderful if fluence in curing consumption and all lung diseases.

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OBITUARIES.

MRS. DEVEREUX, SEAFORTH.

MARRIAGES. RYAN-JOYCE.

HARRIAGES. FXTAN-JOYCEN. A very pretty event occurred at Sk, Wednesday marinag Jan 20, the occasion branch de Pauly Church, Deseronto, Sk, Wednesday marinag of Miss Winnith Haude Joyce, to Mr. Michael Ryan, of haude Joyce, to Misser, Mis MRS. DEVERKEUX, SEAFORTH. It is our painful duty this week to record the death of Mrs. Robert Devereux who passed pencefully away at her home on the Huron road, near Seaforth, on Monday morning, Jan. 25, at the age of £2 years and 6 months. Mrs. Dev-ereux's death was not unexpected, as she had been in falling health for some time, her condition for the past few weeks be-ing very scrious. Strengthened by the rites of the Catholic Church, to which she was ever faithful, and surrounded by her family, she died in a state of contentment, at peace with the world and at peace with her God.

THE CATHOLIC RECORD.

MRS JOHANNA O'BRIEN, PETER-BORO.

MRS JOHANNA O'BRIEN, PETER-BORO. (Peterboro Examiner, Feb 1.) The death of Johanna O'Brien, reliet of the late Dennis O'Brien, oecurred on statuday hight, Jan. 30, at 11 o'clock ifter an illness of six months' duration. The deceased, who was seventy-four vers of age, came to this country in S7, and settled in the township of our owith her parents. Twenty years in a settled in the death of her had live here ever since, of late residing two, 411 Downey street. She was the mother of eight children, four of whom are at home, and their names are had lived here ever since, of late residing two, 411 Downey street. She was the mother of eight children, four of whom are at home, and their names are hand lived here ever of separate schools, for event, and Lizzie, of town, and John F, and Morris of Cloquet, Minn., Patrick W, of Cheago, and Daniel J., of FNai F, and Morris of Cloquet, Minn., Patrick Stordship Bishop O'Connor, assisted by restating by fev. Dr. O'Brien. His fev. Father McColl, rector, and Rey, pri the sanctuary. At the conclusion of the mass the absocte was performed by the lordship the Bishop, after which cremains were interred in St. Peter's perimens were interred in St. Peter's restring the the sinch of all who lead the verming by Greinen did. T. J. CRONIN. ST. JOHN. N. B.

Devine. A wedding breakfast was served at the residence of the bride's parents. Mr. and Mrs. Thomas Jennings, 231 Seventeenth street, and only members of the family were present. Dr. and Mrs. Gaunt left after the ceremony for an ex-tensive trip through Europe, and will be at home after April 1, at Oconto, Wis. T. J. CRONIN. ST. JOHN. N. B.

T. J. CRONIN. ST. JOHN. N. B. (St. John, N. B., Monitor, Feb. 6.) The family of the late Timothy J. Cronin have the sympathy of many friends in their bereavement. Mr. Cronin passed away on Sunday last at his resi-dence, 219 King street east, after a com-paratively short illness. As he lived, so he died-peacefully, quiet and plously. The deceased was born in Ireland and came to this country when quite young. For a time he resided in Frederieton, then came to St. John and was for many years in the employ of Mr. Thomas Fur-iong, finally starting in business for him-self on Germain street almost twenty years ago. In October, 1834, he married the daughter survive him. A loving and deviced husband, a kind and affec-tionate father, a pleasant and popular

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of the entire community in their sor-row. May she rest in peace. NEW CHURCH TO BE BUILT AT ST. THOMAS. CHURCH FURNISHINGS

 NEW CHURCH TO BE BUILT AT ST. IEvening Journal, Feb. 8.1

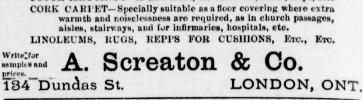
 A meeting of the congregation of the Church of the Holy Angels it has come church on the site of the present edited, which will cost not less than some church will cost not less than some church on the site of the present edited, which will cost not less than some church en the present of the congregation of the rapid growth of the congregation to the rapid growth of the congregation to the rapid growth of the congregation and the membership of which has doubled during the past few years, and how numbers about four hundred famil-tes. The present church has been found to be altogether inadequate to the re-quirements of the congregation, and it has been decided to erect a structure which in design will be a credit to the seating capacity of the present church.

 The arrangement of the details has west, the parish priest, who has a record a bandsome stone church Has been in-sting in his old Parish of Gode-third the size of St. Thomas, and there a handsome stone church stands as a moundent to his energy and his memory, and has present venture he will receive. Ther O'Nell.

 The work of the construction of the state before a couple of years; but priest, who has already proved himself to be an able administrator, will not allow the grass to grow under his feet, and that the work will be pushed forward and the the work will be pushed forward to hear and administrator.

and that the work will be pushed forward to as early a completion as possible. His Lordship Bishop McEvay has given his sanction to the undertaking, which will be vigorously pushed to a successful conclusion. Besides the wealthier members of the congregation, who will make donations towards the expense, the wage-earners of the church will give one day's pay each month until the new church is paid for. The old school house, too, is to be re-modeled during the coming summer: in-

REMEMBERED IN QUEBEC. The Charlottetown, P. E., I., Patriot St. Joachims waited upon Rev. Dr. Doyle, Mathematical and the second second



CARPETS — Special designs made for church use in Wilton, Brussels, Velvet, Tapestry and all wool ingrains.

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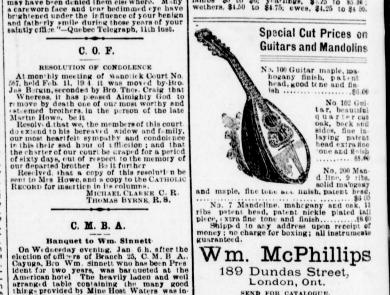
FEBRUARY 20, 1904.

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 LONDON, ONT.

 Province of regularly was then dwit upon. The fifter of three differents in the actual character of parents in the status actool information of the status actool information of parents in the status actool information of the status actool information of parents in the status actool information of the status and actool information of the status actool information of the status actool informatic actool information of the status actool informatic actool informatio

and shorts at \$20 here.
 MONTHEAL
 MONTHEAL
 Montreal, Feb. 18. — Despatches from Fista void and the state of th

EAST BUFFALO. ** Kast Buffalo Feb. 18. — Cattle— Receipts 275 head; heifers \$3.15 to \$4.60; cows \$2.75 to 83.09; bulls, \$3 to ¥4.15; stockers and freders, \$275 to \$4. Veals - Receiptes, \$30 head; 5c. H: gs-heceipts 11,200 head; lower; h-svy, \$5.60 to \$5.70; mixed, \$5.60 to \$5.65; Yorkers, \$5.40 to \$5.50; pigs, \$5.10 to \$5.55; Yorkers, \$4.50 to \$5.50; pigs, \$5.50 to \$3.75; Sheep and lambs - Receipts, 15.00 head; sheep steady; lambs, 15c to \$25 to \$4.50; wethers, \$4.50 to \$4.75; ewes, \$4.25 to \$4.50; }



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Live Stock Markets. RAST BUFFALO.

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Rectigious Yows. At a reception in the chapel of St. Josenh's convent. Teronic, on a recent date, a number of young ladice received the tabit. An unset them was Miss Quick, of Dornoch, who is now known as Sister: Mary Magdalon. – Durham. Review, Fob 4, 1904.

Review, Feb 4, 1904.

nection with this be quoted many eminent non-Gatholics who advorsated religion in the schools, mentioning the name is of Premier Balfour and others. The efficiency of the Separate schools was next pointed out. Mr. Power paid a very high his inspectorate. He also pointed out the spec-lass advantages enjoyed by religious communit. While the foregoing were subjects for con-many determined out on the spec-transformer of a very much the lack fragment to all parents but a very large privation. He regreted very much the lack fragment in the set in our Separate schools the grant importance of a program but a very un-the grant importance of a program but a very un-ready to the that appeared in the training of school children. The teachers responsible for the school children the set in our separate to the array defects that appeared in the training of school children. The teachers were ever ready to to their schools the set of the school schools. First by selecting set but held four schools. First by selecting set but is school for unders. First by selecting set but is a held on school schools. First by selecting set but is a held on the grant schools. First by selecting set but is held for the grant who would not keep the tight is held on the grant schools. First by selecting set but is held on the grant schools. First by selecting were the school for unders. First by selecting were the same import-ance and be mony was so well invested as parate who would not keep the tight is held on the grant schools. First by selecting were the school for grant and be mony was so well invested as parate appeared were well invested as parate appeared were well invested as parate appeared by appeared the children the parate appeared were well invested as parates and by mong the the same import-ance and be money was so well invested as parates appeared by appeared the children the

On Widnesday evening, Jan. 6 h. after the election of offlwrs of Branch 25, C. M. B A... Cayuga, Bro Wm. Sinett who has been Pres ident for two years, was barqueted at the Austican botal. The heavily laden and well Cayuga, Bro Wm. Sinneti who has been President for two years, was barqueted at the American hotel The heavily laden and well arranged table containing the many good things provided by Mine Host Waters was in-cated in and e joy-d very much by all pres-ent. After having fully partaken of these, A. F. Waters President, arose and complimented Bro. Sinneti upon the success of the branch ouring his leadership, and proposed a teast to his good health and success. To which Bro. Sinnet responded, expressing his sincers thanks to the branch for the kind compliments shown him. Bro. J. A. Murphy then delivered a fw well-cheen remarks on the success of the association and also complimented Bro. Sinnett on his work during the past year. Bro. Geo, L. Goodrow also spoke highly of Bro. Sinnetta on his work during the past year. Bro. Geo, L. Goodrow also spoke highly of Bro. Sinnetta on his work during the past year. Bro. Geo, L. Goodrow also spoke highly of Bro. Sinnetta and good work of the association, Letters of regret at being unpile to be present were read from a number of members of Dunn ville branch. The barquer was kept up until about 12 o'clock all baving a good word for bro. Sinnett as president, and expressing good wishes for the success of the new President. "God Save the King " was sung and all dispersed to their homes."

REMEMBERED IN QUEBEC.

C. O. F.

RESOLUTION OF CONDOLENCE

C. M. B. A.

Banquet to Wm. Sinnett

persed to their hounes the other and the description of the anniversary cut rainment of Branch 215, C. M. B. A., Summerside was held in their hall, Water street, Wedneday evening and was a complete success. A large number of good the good time that the committee in their halls, water street, will planned and so successfully teartied out. Violin music was fur inshed by Mr. Alphonse Gandet, Miccouche, and the accompanists were Mrs. Alphonse Gandet, Summerside, Mr. J. M. Noonan played for the extras during the inhermission. Every effort was made to provide for the comfort and erjoyment of the guests and all claim that it was the best celebration that Branch 215 has yet held Supper was served in rooms in the same building, and Branch 215, carrying out the principles of the Association, gave to the efficience of S². Vincent de Paul's Society the unused riferements to be given to the poor.

RESOLUTION OF CONDOLENCE

London, Ont., Feb. 13, 1904.

At the last regular meeting of Branch 4, Lon on, the following resolution was unanimously At the last regular meeting of Branch 4, Lor; ion, the following resolution was unanimously dopted : Whereas it has pleased Almighty God, in H s infinite wisdom, to remove by death the wife of our esteemed Broher, Thos. Morkin, Resolved, that we, the members of Branch i hereby express our heart(eit and sincere sympathy and condolence to Bro. Morkin in als b-reavement.

A nettory and confidence to Bro. Morkin in his b reavement. Resolved, also that a copy of this resolution be spread on the minutes; one tendered to Bro. Morkin, and one for warded for publication in the CATHOLIC RECORD and The Canadian, our official organ, R. J. P.

MARKET REPORTS.

LONDON.

LONDON. Londen. Feb 18 - Grain, per cental - Wheat per cental, \$1351 cs 137, cats 90 to 92c; corn '90 to \$100; barley 86 .90; peas, \$100 to \$1.50; nur wwhen 90 tr \$110; rec, 90 ro 95c. Meat- Dressed Hogs \$6 25 to \$6 75 pork, he 1b. \$ to 9: beat. by the quarter \$4, 0 to \$650; real \$600 to \$7.70; mutton, \$6 to \$7.50; lamb. per pound \$ to 9c. Poultry-Spring chickens, per pair 80 to \$1 25; live oblickens, per pair, 66 to 80c; spring ducks, per pair, 76c to \$1.50; turkeys dressed, per 1b. # to \$70; turkeys, dressed, par 14, 15 to 17c;

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dred or more.

CATHOLIC RECORD OFFICE London, Ont.



C. M. B. A.-Branch No 4, London. Meets on the 2nd and 4th Thursday of every month. at 8 o'clock. at their hall, on Albio Block. Richmond Street. T. J. O'Mears, Prov itan; P. J. Boyte, Searchary.